



October 1970
The Era
The New York Times

Gathering in 1836 at "The House of the Lord"
(see page 4, "Kirtland Revisited")

Six reasons why you'll enjoy living in Bloomington



Couples enjoy year-round golf at Bloomington, just three miles south of St. George, Utah.

1. Perfect, year-round climate:

Golf, all winter if you like. The championship course is open every day of the year. And you'll enjoy the soft evening breeze as it flows from surrounding mountains to keep you cool and comfortable in summer.

2. Good, Wholesome Atmosphere:

The highest ideals and standards in community living are maintained at Bloomington along with a warm neighborly spirit. You'll also enjoy having the St. George Temple and Dixie College so close to your front door.

3. Planned Community Living:

Terracor's planning division, Environmental Design Group, worked carefully to protect and enhance the natural beauty of the rich, green Bloomington valley. All homesites are located near popular recreation facilities and underground utilities preserve the spectacular view.

4. Unlimited Recreation:

Golf, swim, play tennis or ride horses. Hunt, fish, or ski. You will enjoy organized camping trips, trail rides, guided tours to nearby National Parks, National Monuments and historic sites. Or how about barbecue cook-outs, golf lessons or swimming parties... you name it! There's no end to the year-round recreational facilities right at your fingertips in Bloomington.

5. Close to friends and family... but not too close:

Los Angeles—405 miles; Las Vegas—126 miles; Salt Lake City—313 miles. It's easy to visit these areas when you like, but they're also far enough away that you can enjoy some peaceful solitude if you desire it.

6. Uncongested... room to roam:

Bloomington provides a refreshing escape from today's crowded living conditions. The atmosphere is clean, quiet, and invigorating. You'll enjoy the elbow room and you'll breathe easier.

Mail to:
BLOOMINGTON
P.O. Box 190 / St. George, Utah

- ☐ Please send me complete information about Bloomington.
☐ Have a salesman call to explain Bloomington in detail.

Name.....
Address.....
City.....
State..... Zip.....
Phone.....



TERRACOR



On the Cover

Six miles south from the shore of Lake Erie and 25 miles northeast of modern-day Cleveland, Ohio, nestled in the Chagrin River Valley, is the charming and picturesque village of Kirtland. Little-known to the average Cleveland suburbanite, Kirtland is a great milestone in Latter-day Saint history. There for roughly six years, 1831-1837, the Prophet of God, Joseph Smith, Jr., was headquartered with the restored church.

The Prophet was directed to the community by revelation. Thus, it is fitting that 35 revelations in our present-day Doctrine and Covenants were given to him while he resided at or near Kirtland, Ohio. In one of those revelations, the Lord indicated that he had given Kirtland to the Saints as a "stronghold . . . for the space of five years." (D&C 64:21.) While in this "stronghold," the Saints were directed to build a temple to the Lord: ". . . And the size thereof shall be fifty and five feet in width, and let it be sixty-five feet in length." (D&C 95:15-16.)

After three years of labor, the temple was dedicated Sunday, March 27, 1836. On that day, angels were seen; they mingled their voices with the congregation; and numerous Saints were blessed with an outpouring of the Spirit, some to prophesy, some to speak in tongues, some to see visions. (See *Documentary History of the Church*, Vol. 2, pages 427-428.) About a week later, the resurrected Jesus Christ visited the temple to instruct the Prophet and Oliver Cowdery. Then three Old Testament prophets came and gave instruction—Moses, Elias, and Elijah. Little wonder, then, that the "House of the Lord" was the gathering place for the Saints—for worship, instruction, and the joyful communion of fellow believers.

Our cover illustration was painted by Douglas Johnson, a director in the Brigham Young University Motion Picture Department. For related article, see page 4, "Kirtland Revisited."

The Era

Improvement

Voice of the Church
Volume 73, Number 10
October 1970

Special Features

- 2 Editor's Page: Use the Programs of the Church, President Joseph Fielding Smith
- 4 Kirtland Revisited, Dr. G. Dale Weight and Dr. Earl M. Mortensen
- 9 Ancient Landings in America, John Lear
- 12 Renewed Latter-day Saint Interest in the Phoenicians, Dr. Ross T. Christensen
- 16 The Instructor—A Voice of Truth for 105 Years, Dr. Lorin F. Wheelwright
- 22 The Primary Children's Hospital—Takes a Big Step Forward, Bernell W. Berrett
- 29 Person to Person Rehabilitation, Allen R. Howell
- 75 Church Magazines Conversion Rules
- 78 About Values and Facts, Dr. Lael J. Woodbury
- 82 The Trustworthiness of Young Joseph Smith, Dr. Richard Lloyd Anderson

Regular Features

- 34 The LDS Scene
- 36 Teaching: The Problem of Evil, Dr. William E. Berrett
- 62 The Church Moves On
- 65 Research & Review, The Qualities Students Want in a Teacher (or Parent), Albert L. Payne
- 68 Today's Family: Have a Family "Read-In," Mary Ellen MacArthur
- 72 Presiding Bishop's Page: The Presiding Bishop Discusses How the Church Helps Youth Meet the Problems of Today, Bishop John H. Vandenberg
- 90 Buffs and Buffs
- 93 These Times: The Soviet-West German Treaty, Dr. G. Homer Durham
- 95 End of an Era
- 30, 32, 35, 39 The Spoken Word, Richard L. Evans

Era of Youth

Marion D. Hanks and Elaine Cannon, Editors

- 42 LDSSA Conference, David Bly
- 46 Laurelife Is . . . , Sue Gardner
- 49 New Youth Magazine
- 50 What Is the Church Saying to You? Elaine Cannon
- 54 What Do You Read? Nancy Twitty

Fiction and Poetry

- 56 And Then We Grow, Kenley Reese
- 74, 76 Poetry

Joseph Fielding Smith, Richard L. Evans, Editors; Doyle L. Green, Managing Editor; Jay M. Todd, Assistant Managing Editor; Eleanor Knowles, Copy Editor; Mabel Jones Gabbett, Manuscript Editor; Albert L. Zobell, Jr., Research Editor; G. Homer Durham, Hugh Nibley, Albert L. Payne, Truman G. Madsen, Elliott Landau, Leonard Arrington, Contributing Editors; Marion D. Hanks, Era of Youth Editor; Elaine Cannon, Era of Youth Associate Editor; Ralph Reynolds, Art Director; Norman Price, Staff Artist; W. Jay Eidegren, General Manager; Florence S. Jacobsen, Associate General Manager; Verli F. Scott, Business Manager; A. Glen Sear, Circulation Manager; S. Glenn Smith, Advertising Representative.

© General Superintendent, Young Men's Mutual Improvement Association of The Church of Jesus Christ of Latter-day Saints, 1970; published by the Mutual Improvement Association. All rights reserved.

Entered at the Post Office, Salt Lake City, Utah, as second class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 2, 1918.

Subscription price \$4.00 a year, in advance; 50¢ single copy except special issues. Thirty days' notice required for change of address. When ordering a change, please include your address label from a recent issue of the magazine; address changes cannot be made unless the old address, as well as the new one, is included.

The Improvement Era welcomes contributions but is not responsible for unsolicited manuscripts. Manuscripts must be accompanied by sufficient postage for delivery and return. Payment is made upon acceptance. Advertising: The Era is pleased to carry advertisements of interest to readers, but doing so does not imply Church endorsement of the advertiser or his product. Official organ of the Priesthood Quorums, Mutual Improvement Associations, Home Teaching Committee, Music Committee, Church School System, and other agencies of The Church of Jesus Christ of Latter-day Saints.

The Improvement Era, 79 South State, Salt Lake City, Utah 84111

Use the Programs of the Church



The Editor's Page

By President Joseph Fielding Smith

• The Lord has given us a perfect church organization. We have everything we need to keep us in paths of truth and righteousness. If we walk in the course charted for us, we shall live happy and upright lives here in this world, and then be inheritors in the world to come of that fullness of reward found only in the celestial kingdom.

Paul said of the organization of the Church: "... God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (1 Cor. 12:28.)

In other words, the Lord has set up in his church a priesthood organization headed by apostles and prophets. And he has also given other organizations, called "helps" and "governments" to aid and assist in the priesthood.

In every gospel dispensation there are special needs to be met, problems to be solved, and help that must be given to assist and aid the members of the Church in working out their salvation "with fear and trembling" before the Lord. (See Phil. 2:12.) Hence we have auxiliary organizations to aid and assist the priesthood. They are so organized as to meet the needs of the people in whatever social conditions may exist. They are part of the government of God and are set up to help members of the Church perfect their lives and do those things which assure them of joy and happiness in this life and eternal life in the life to come.

For example, acting under the inspiration of heaven, President Brigham Young laid the foundation of the Mutual Improvement Associations. He called upon the youth of the Church to retrench, to turn to basic principles, to overcome the world, and to keep the

commandments of God. To the leaders called to work with the young people he said: "Let the keynote of your work be the establishment in the youth of an individual testimony of the truth and magnitude of the great Latter-day work, and the development of the gifts within them."

The great spiritual blessings of the gospel are administered through the priesthood organizations. The crowning blessing of life is to receive the fullness of the priesthood in the house of the Lord.

But many helps and much encouragement are needed along the way. There are many refining influences, numerous things that increase faith and multiply testimony, many things that instill desires for righteousness in our hearts—all of which aid us in perfecting our God-given talents.

The chief responsibility to do these things which lead to salvation rests with each individual. All of us have been placed on earth to undergo the testing experiences of mortality. We are here to see if we will keep the commandments and overcome the world, and we must do all that we can for ourselves.

The next responsibility for our salvation rests with our families. Parents are set to be lights and guides to their children and are commanded to bring them up in light and truth, teaching them the gospel and setting proper examples. Children are expected to obey their parents, and to honor and respect them.

The Church and its agencies constitute in effect a service organization to help the family and the individual. Home teachers, priesthood leaders, and bishops are appointed to lead those with whom they labor to eternal life in our Father's kingdom, and the auxiliary organizations are appointed to aid and assist in this great work of salvation.

We cannot stress too strongly the great need to utilize all of these programs for the benefit and blessing of all our Father's children.

I plead with the young and rising generation to accept counsel and direction from their leaders and to seek righteousness with all their hearts.

If all of us do all of the things we should in carrying forward the programs of the Church, the Lord will bless and prosper us so fully that success shall attend our labors, and out of it all peace and joy will be our lot here and eternal glory hereafter.

To the young people of Zion everywhere, and to the whole world, I bear testimony of the truth and divinity of this great latter-day work.

Let all men know assuredly that we have the truth, and that the Lord has revealed in these last days—primarily through the instrumentality of the Prophet Joseph Smith—the fullness of the everlasting gospel.

This testimony comes by the promptings of the Holy Spirit, by the whisperings of the still small voice to our souls.

I know, by the power of the Holy Ghost, that Jesus Christ is the Son of God and the Savior of the world; that Joseph Smith is a prophet of God who was called by the Almighty to restore for the last time on earth the saving truths of his gospel; and that The Church of Jesus Christ of Latter-day Saints is in literal reality the kingdom of God on earth, the one place where the truths of salvation are found, the one place where men may come to the Lord's holy priesthood and be sealed up into eternal life.

I pray that the spirit of testimony may abound in the hearts of the Latter-day Saints; that all of us may be valiant in testimony; and that together we may sit down in the kingdom of our Father. ○



Kirtland Revisited

By Dr. G. Dale Weight and
Dr. Earl M. Mortensen

• Many a northern Ohio resident has driven through the beautiful Chagrin River Valley, following the winding river to Kirtland, Ohio. As the visitor approaches the last hill from the valley floor, he sees a majestic building known in the area as "the old Mormon temple," which stands as a memorial to the nearly 4,000 Saints who settled in and around Kirtland in the 1830s. Now, after 135 years, little remains of the original community. The land is rapidly being taken up by suburban residents of Cleveland; industries in the city have long since disappeared. The accompanying photographs show what remains today of this historic community.





Built for worship and not for vicarious ordinances, as are modern temples, the Kirtland Temple was constructed of stone and then plastered with stucco containing small pieces of fine china and crystal to give the building a glistening effect. Its dedication in March 1836 was marked with numerous heavenly manifestations, including the visitation of the Savior, Moses, Elias, and Elijah.



About three miles south of the temple is the limestone quarry where stone for the temple was quarried. Portions of the cut

stone and quarry marks still are visible. The Prophet, members of the First Presidency, high priests, and elders worked in the quarry.

Joseph Street, adjacent to the temple block, is silent evidence of the "City of Zion" plan designed by Joseph Smith in 1833 for enlarging Kirtland.

Store of Newell K. Whitney and Algernon Sidney Gilbert, with whom Joseph Smith and his wife, Emma, lived for several weeks in the upper portion of this building (now partially restored) immediately after their arrival in Kirtland in February 1831. See History of the Church, Volume 1, page 146, for the fascinating story on the arrival of Joseph Smith.



Dr. G. Dale Weight, a Sunday School teacher in the Pittsburgh (Pennsylvania) Second Ward, is assistant vice president of the Federal Reserve Bank of Cleveland, Pittsburgh Branch. Dr. Earl M. Mortensen, Cleveland (Ohio) Stake YMMIA superintendent, is associate professor of chemistry at Cleveland State University.



North of the temple in a small cemetery are the gravestones of Hyrum Smith's wife, Jerusha Barden Smith, and the Prophet's grandmother, Mary B. Smith. Also buried nearby are the Prophet's twin son and daughter, who lived but three hours after their birth in 1831.



Johnson barn, partially restored with new roof and siding, was built during days of the Prophet.



Johnson home fireplace served as heater, stove, and oven for the Smith family.



Joseph Smith Instructing the Brethren is a new painting commissioned by the Church for use in visitors centers and Church literature. Painted by John Falter, well-known American illustrator, the scene represents occasions (such as occurred in Joseph Smith's School of the Prophets) when Joseph Smith instructed Church leaders on the doctrine and principles of the Restored Church.



In this now calm and serene area a few hundred feet from the Johnson farmhouse, the Prophet Joseph Smith and Sidney Rigdon suffered a brutal attack by mobbers on the night of March 24, 1832. Both men bore traces of the beating the rest of their lives.



This recently restored house was the home of President Sidney Rigdon. A former minister of a congregation in Mentor, five miles north, President Rigdon was instrumental in bringing many Saints into the Church.

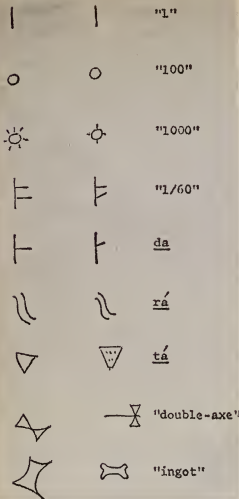


In September 1831, Joseph Smith and his family moved to the Johnson farmhouse at Hiram, about 30 miles southeast of Kirtland. Numerous council and conference meetings were held at this home, where the Prophet lived for several months. Some 15 revelations in the Doctrine and Covenants were received here. The farmhouse has been partially restored.

Hand-hewn beams from hardwood, fastened together by wooden pins, show craftsmanship of the Johnson barn.

Signs on
Metcalf Stone

Similar signs in
Minoan writing

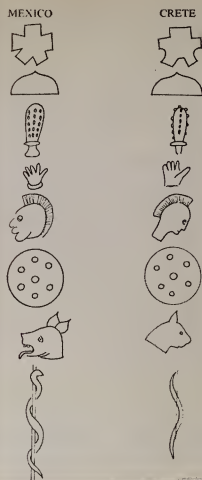


Ancient Landings in America*

By John Lear

An American Indian tribe may have ancestors in common with the Hebrews of the Bible.

Comparison of Aztec glyphs from Mexico with Cretan glyphs on the Phaistos Disc by Magnus Grodys of Norway



—Illustrations courtesy "Manuscripts"

• Almost 3,500 years ago the ancestors of one of America's surviving Indian tribes came to the Western Hemisphere from the Mediterranean Sea.

In the year 531 B.C., another band of men from the land of Canaan reached the shore of what is now Brazil.

Such statements would have had no chance of being taken seriously a few years ago. But evidence that they are true is circulating in the scientific community this summer even as Thor Heyerdahl, the Norwegian hero of the Kon-Tiki raft expedition across the Pacific Ocean, sails the Atlantic in a boat made of reeds in his second attempt to prove that communication between the Old and the New worlds has been possible for tens of centuries.

Heyerdahl did not hear about these ancient mariners before his reed boat put out from the Moroc-

can port of Safi last May. The information had been published in quiet scholarly journals by Professor Cyrus H. Gordon, head of the department of Mediterranean studies at Brandeis University, whose writings are the source of what I shall report here.

In *Manuscripts*, a quarterly of the Manuscript Society, Gordon published an account of events that began on the U.S. military reservation at Fort Benning, Georgia. The ruins of an old property called Underwood Mill are there. Among the ruins are some flat stones that attracted the attention of Manfred Metcalf, a Fort Benning civilian employee, when he was assigned to build a barbeque pit in the autumn of 1966.

One of the stones that Metcalf chose for his purpose was a sandstone tinged brownish yellow. While cleaning it with the intent of putting it into the pit lining, Metcalf noticed that the stone was inscribed with odd markings. He

decided that the marks might be significant and that he should turn the stone over to the Columbus (Georgia) Museum of Arts and Crafts.

Joseph B. Mahan, Jr., director of the museum's department of education and research, accepted the stone from Metcalf. Mahan is a specialist in American Indian archaeology and ethnology. He happened at that moment to be studying the culture of the Yuchi Indian tribe.

The Yuchis had lived in Georgia but had been driven out of their home and had settled in Oklahoma in 1836. Mahan found them racially and linguistically different from other Indians. They said they had come to western Georgia from the south. They also said they had originally reached America from the east. The south could mean only the Gulf of Mexico, east of which lay the Atlantic Ocean.

One custom of the Yuchis drew Mahan's special notice. It was a

*John Lear, "Ancient Landings in America," *Saturday Review*, July 18, 1970, pp. 18f. Reprinted by permission.

pilgrimage the tribesmen made to their cultural center on the fifteenth day of the sacred month of harvest. For eight days they lived in booths with roofs open to the sky but covered over with branches and foliage. Throughout the eight days the festival was punctuated with

“...Brazilian stone
claimed to be
from “Sidonian
Canaanites.”

long, circuitous walks around a fire that was always kept alight. Several of the tribesmen carried long, leaf-crested branches as they walked. At certain times in the celebration, large numbers of men would not only carry the branches but would shake them vigorously.

Mahan saw a close resemblance between this pilgrimage of the Yuchis and the Hebrew Feast of the Booths (“Tabernacles” or “Suk-koth”). He thought it was too close to be accidental. The biblical Book of Leviticus in Chapter 23 prescribes an eight-day harvest celebration starting on the fifteenth day of the sacred month. During this period the people were to live in booths open to the sky but covered for the occasion with foliage, fruits, and vegetables. Verse 37 of Chapter 23 of Leviticus mentions a counterpart of the Yuchi fire.

The fire is missing from modern Jewish observation of the Feast of Booths. All details, however, are the ones the Yuchis practice, including the ceremonial shaking of branches and the circumambulations.

Mahan had this store of information in his head when Metcalf brought the stone from the ruins of the old mill at Fort Benning. Suppose the Yuchis were descen-

dants of the same people from whom the Hebrews sprang. Might the markings on Metcalf's stone be clues to the story of how this strange Indian tribe had reached Georgia from the Mediterranean?

By the spring of 1968, Metcalf's speculations about the stone became too strong for him to contain any longer. He sent a cast of it to Professor Gordon at Brandeis. Gordon matched the markings on the stone against characters in the script used by the Minoan people, whose capital in the Bronze Age—about 3,500 years ago—was Knossos on the island of Crete.

After studying the inscription, Gordon concluded that there were affinities between it and Minoan writing. As he put it:

“The double-axe in the lower left corner is of course reminiscent of Minoan civilization. The single vertical lines remind us of the vertical lines standing each for the numeral ‘1’ in the Aegean syllabary; while the little circles stand for ‘100.’ The spoked circle at the beginning of the third line might be a pictograph of the sun, but I think it is more likely a large number like ‘1000’ or ‘10,000.’ In Minoan, a circle with four spokes equals ‘1000.’ On the Metcalf Stone there are seven spokes, suggesting that if ‘1000’ is not the value, perhaps it is some larger round number such as ‘10,000’ . . . !”

The numerals left him with the impression that the text may have been an inventory, with the final line consisting of the double-axe, a Minoan fraction standing for 1/60 of the whole, and an ingot. A possible translation, he thought, might have been “a double-axe weighing one mina and made of copper.” He presented this, however, as “merely a provisional suggestion.”

Gordon made a preliminary study of key words in Yuchi and could not detect any relationship between

them and any other languages known to him. Consequently, he proposed no linguistic identification of the Metcalf Stone “but only a connection with the Aegean script.”

Last February, after his report in *Manuscripts* was published, Gordon had an opportunity to show a cast of the stone to Stanislav Segert, professor of Semitic languages at the University of Prague, Czechoslovakia, who identified the script as a product of the second millennium before Christ, at a time when the Aegean peoples were shifting from a syllabary—a system of written characters representing spoken syllables—to an alphabet.

Segert is a conservative linguist of international repute. His characterization of the Metcalf Stone provided further substantiation of a pattern of new discoveries that Gordon had put together. Earlier, a set of similarities between Minoan writing and Mayan writing had been pointed out by Pierre Honoré in his book *In Quest of the White God* (Putnam, New York, 1964). And independent of both the Metcalf Stone and Honoré's observations was a third set of striking similarities between the Phaistos Disc from Crete and glyphs of the Aztecs. These last were called to Gordon's attention by Magnus Grodys of Norway.

Ancient Aegean writing near three different sectors of the Gulf of Mexico could only “reflect Bronze Age transatlantic communication between the Mediterranean and the New World around the middle of the second millennium B.C.,” Gordon wrote in *Manuscripts*, adding:

“The reader should not get the impression that the links between the Old and the New Worlds in antiquity are limited to the data outlined above. The facts pouring in from every side bring us to the same general conclusion that an-

cient American civilization was stimulated by transoceanic contacts from the east and west; among them contacts with the Mediterranean were especially creative. This is borne out by the discovery of Alexander von Wuthenau that before 300 A.D. no American Indian types are depicted in the tens of thousands of sculptured ceramic figurines from Mesoamerica. . . . [The images are] only Far Eastern, African Negro, and various Mediterranean types—especially Semites.”

In *Dialogue*, a Mormon journal, Gordon discussed a copy of a Canaanite text that was mailed to the Instituto Historico in Rio de Janeiro in 1872 by a person who claimed in the covering letter that his slaves had found an inscribed stone on his plantation at Pouso Alto near Paraiba. There are two Paraibas in Brazil, one near Rio de Janeiro and the other far to the north where Brazil protrudes eastward toward Africa. Because of confusion over the two sites, the stone itself has never been recovered, although it is now being sought in the southern region of Paraiba by Estanislau Vera, a jurist in Rio.

Professor Jules Piccus of the University of Massachusetts discovered an unpublished 1874 transcript of the Brazil text in 1968. Piccus sent Gordon a Xerox copy of the 1874 facsimile and asked for an opinion. Gordon found the text full of data that were unknown to scholars in the 1870s but that have come to light since then. Gordon took this as evidence that the text was genuine, and he identified the inscription as a nonfunerary commemorative text in three parts: an introduction identifying the author, the body of the text narrating the event commemorated, and a finale invoking divine favor. His translation reads as follows:

“We are Sidonian Canaanites

from the city of the Mercantile King. We were cast up on this distant shore, a land of mountains. We sacrificed a youth to the celestial gods and goddesses in the nineteenth year of our mighty King Hiram and embarked from Eziongeber into the Red Sea. We voyaged with ten ships and were at sea together for two years around Africa. Then we were separated by the hand of Baal and were no longer with our companions. So we have come here, twelve men and three women, into ‘New Shore.’ Am I, the admiral, a man who would flee? Nay! May the celestial gods and goddesses favor us well!”

Gordon said the King Hiram mentioned was not Hiram I (tenth century B.C.), but Hiram III (553-533 B.C.). Since the voyagers left home in the nineteenth year of his reign, the year of embarkation was therefore 534 B.C. Two-and-a-fraction years later, when the ship reached Brazil (“New Shore”), the year was 531 B.C.

“Accordingly,” Gordon concluded, “in the sixth century B.C. we know of one vessel that crossed the Atlantic with fifteen people from Canaan.”

“From the hand of Baal” means “by an act of God” and, Gordon noted, does not necessarily imply that the ocean crossing was accidental, because of a storm. Lots may have been drawn to determine which ship should sail to America.

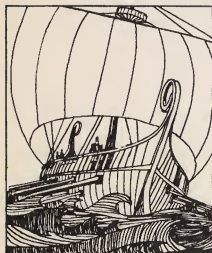
Who were the Canaanites? According to Gordon, the term has two meanings in biblical Hebrew: “As a common noun it means ‘merchants’; as a proper noun it designates a group of linguistically related inhabitants of Lebanon-Syria-Palestine embracing Phoenicians, Hebrews, Edomites, Moabites, and others.” Gordon cautioned against the common mistake of imagining people in terms of stereotypes. Although all Phoenicians are

thought of as sailors, many in fact were craftsmen and even farmers. The Hebrews “are often fancied to be a nation of Yahwistic land lubbers; but the Bible tells us that . . . three of the tribes (Dan, Asher, and Zebulun) were nautical (Genesis 49:13; Judges 5:17). . . .” Hebrews may have been in the Brazilian expedition, Gordon wrote, but that “cannot as yet be proved” from the inscription. The Canaanite speech-community embraced both Yahwists and Baalists. The text mentions Baal but not Yahweh.

What kinds of ships these ancient mariners used in sailing from the land of Canaan to America is still a mystery. Many passages in the Bible suggest that the cedars of Lebanon were always sought for long voyages by the Hebrews and the people they traded with. Thor Heyerdahl persists in believing that trips across the Atlantic could have been accomplished—either by accident or by design—in boats made of reeds.

Last year Hyerdahl constructed, behind the pyramids of Giza in Egypt, a reed basket shaped like a swan just under 50 feet long and just over 16 feet wide with a bottom 4.5 feet thick. In May 1969 he sailed in this craft from the Atlantic port of Safi in Morocco with a crew of seven men from as many different nations. Because of faults in the design, the reed boat—which had been christened *Ra* after the Egyptian sun god—had to be abandoned after traveling 2,700 miles and within a week’s sail of Barbados.

Still convinced that his theories are correct, Hyerdahl this year built a somewhat shorter reed boat in courtyard of Taib Amara, the Pasha of Safi. Heyerdahl set sail in it on May 17, again with an international crew under the United Nations’ flag, with the expectation of reaching Yucatán before the end of summer. ○



Renewed Latter day Saint Interest in The Phoenicians

By Dr. Ross T. Christensen


Illustrated by Jerry Pulsipher

• Members of the Church are no doubt aware of a number of recent attempts to establish the reality of transoceanic contacts between the Old World and the New prior to Columbus.

The most highly publicized of these attempts may have been the epic voyages, from Morocco on the Atlantic coast of Africa to the island of Barbados off the north coast of South America, of the intrepid Norwegian mariner and scientist, Thor Heyerdahl, in reed boats christened the *Ra'* (1969) and *Ra' II* (1970). You will no doubt remember Heyerdahl's 1947 voyage of the *Kon Tiki* in which he demonstrated the feasibility of crossing the Pacific in a vessel fashioned to imitate those known to have plied

the west coast of South America at the coming of the Spaniards. His experiments of 1969 and 1970 now make it clear that ancient civilized peoples of the Mediterranean area were able to cross the Atlantic to the Americas in vessels fashioned after those illustrated in wall paintings of ancient Egyptian tombs. But other efforts to investigate the presumed crossings of ancient man are also worthy of note. A symposium on transoceanic contacts was held as a special feature of the 1968 annual meeting of the Society for American Archaeology in Santa Fe, New Mexico. Most of the 28 papers listed to be read at the symposium bore directly on the question of contact between the Old and New Worlds, across

Dr. Ross T. Christensen, professor of archaeology and anthropology at Brigham Young University, spent the year 1968-69 in research on Phoenician civilization. He teaches the Gospel Doctrine class in the Orem 35th Ward.



(New Evidence on Pre-Columbian Crossings to the Ancient New World)

either the Atlantic Ocean or the Pacific. Such subjects as the following were presented: boats and rafts; transoceanic travels of maize (corn), beans, squash, coconuts, sweet potatoes, cotton, and gourds, and of chickens and pottery; Vinland; Quetzalcoatl; and the controversy between Diffusionism and Independent Inventionism.

One of the most significant papers was read by a Latter-day Saint, Dr. John L. Sorenson, who listed 140 specific trait correspondences and grouped them together into 21 major categories. His conclusion: "... to a significant degree Mesoamerican civilization had roots in the Near East."

Evidence at present suggests that the principal agents of pre-Columbian contact between the two hemispheres may have been the Phoenicians. Hence, some scholars have awakened to a keen

interest in the Phoenician civilization and an intense curiosity about evidence favoring ancient transatlantic crossings.

Latter-day Saints also should find this development interesting, from both the biblical and the Book of Mormon viewpoints. There is a good possibility, in fact, that the Mulekites of the latter scripture were largely Phoenician in their ethnic origin.

Just who were the Phoenicians, and how did they relate to the peoples of the Bible and the Book of Mormon? The Phoenician civilization was Semitic, and its original speech was identical with ancestral Hebrew. Its homeland lay along the eastern coast of the Mediterranean Sea from northern Palestine to a point opposite the island of Cyprus. Actually, they were one of the peoples that lived in the area known as Canaan. Hence, at

a point in their history they were identified and called Canaanites. Today the people of Lebanon are probably their purest descendants. Although Arabic in speech because of the Moslem conquest of the seventh century A.D., the Lebanese are nevertheless becoming aware that they are really Phoenicians.

There are numerous references in the Bible to the Phoenicians. The most useful passages are found in the books of Kings, Chronicles, and Ezekiel. You may recall the remarkable friendship between King Hiram of Tyre and the kings David and Solomon of Israel. Tyre was at that time the principal

“...the Lebanese
are becoming
aware that they
are really
Phoenicians.”

kingdom of the Phoenicians, and in fact the terms Tyrian and Sidonian (from Sidon, another important Phoenician city) were synonyms for Phoenician.

Recently, Dr. William F. Albright has shown that the great day of Phoenician exploration and colonization in the Mediterranean area began shortly after King David destroyed the Philistine empire about 990 B.C. With this act, not only was Israel freed but Phoenicia also. In any case, only shortly after this, clear evidence appears of Phoenician activity in the Mediterranean, even to a point as far westward as Spain.

Later, when Sargon II, king of Assyria, led the northern tribes of Israel away as slaves—about 721 B.C.—he also conquered the Phoenicians, who were never powerful after that. However, they did not

come to an end as a free people until the year 572 B.C., when Nebuchadnezzar, king of Babylon, conquered them shortly after his destruction of Jerusalem.

With this brief biblical background, consider some of the Book of Mormon possibilities. The Nephite scripture recounts the coming of three distinct colonies from the ancient Near East: that of Jared and his brother, that of Lehi, and that of Mulek. Who were these “Mulekites” or, as Mormon refers to the descendants of this last-mentioned colony, “people of Zarahemla”?

No answer is given in the text, except for the mention of Mulek himself, a young son of King Zedekiah who evidently, unknown to the authors of the Bible, escaped the wrath of the Babylonians. He was, of course, a Jew of the house of David. But what of the members of his colony?

If you had been the guardian of a young scion of the royal family, charged with protecting his life, and you had known that the rest of the king's sons were rounded up and slaughtered in the presence of their father and then the monarch's eyes put out in order that his last visual memory might be of the death of his flesh and blood (2 Kings 25:7 and Jeremiah 39:6-7), perhaps you would have taken drastic action.

If you had wanted to leave by sea, whose help would you have sought? Who were the finest mariners in existence in that generation? The Phoenicians. It was the Phoenicians who had circumnavigated the continent of Africa not long before this—about 660 B.C.—for the first time in recorded history. This was done during the lifetime of Zedekiah and at the behest of Necho II, Pharaoh of Egypt. Following the sixth century, no such feat was accomplished

again for another 2,000 years, when the Portuguese navigator, Vasco da Gama, did it in 1498.

It is only a hypothesis,* of course, that Mulek escaped with the help of Phoenician mariners, but this view takes on substance when one considers the name of the principal watercourse of the Book of Mormon: the river Sidon. In fact, the Sidon is the only river even mentioned in the record. Why would the Nephites give the name of the principal metropolis of the Phoenician homeland—Sidon—to their main watercourse? The answer is probably that the Nephites did *not* give it that name; the Mulekites did. The first mention of the Sidon in the Nephite record, in fact, is not until *after* King Mosiah brought his people down out of their mountain kingdom about 200 B.C. and discovered the city of Zarahemla.

Omni records (vss. 17, 18) that in order to communicate with the newly discovered Mulekites, there had to be a lapse of time until they could be taught the Nephite language. The implication is that four centuries of isolation had resulted in marked differences between two languages supposedly derived from Hebrew. However, it is probably closer to the mark to think that the original Mulekite language was not Hebrew but actually Phoenician, a language closely related to Hebrew but sufficiently different even in 600 B.C. for the difference to be recognized. Four hundred years later, the two tongues may have separately evolved to a point where they would hardly have been intelligible to each other.

The account of Hagath in the Book of Mormon (Al. 63) finds

*I obtained the essential idea of this Phoenician-Mulekite hypothesis years ago in a conversation with John L. Sorenson. So far as I know, the first published mention of it appears in his article in *The Improvement Era*, Vol. 60, (May 1957), pp. 330-31. Dr. Sorenson in turn may have gotten it during his student days at Brigham Young University from M. Wells Jakeman, his professor in archaeology.

some striking parallels in the history of the Phoenicians and their descendants at Carthage. Hagoth's method of colonizing by sea was not typical of the ancient Israelites. But it was typical of the Phoenicians, and it is possible that Phoenician seamanship and attitudes toward the sea persisted for centuries among the Mulekites, at least to the time of Hagoth, around 55 B.C.

Quite aside from the fascinating likelihood of a specific Phoenician element in the Book of Mormon, it is becoming increasingly probable that Phoenician seamen reached other places in the New World during the great years of their civilization, i.e., roughly between 1000 and 500 B.C. Actually, one could plot on a map, from New England to Brazil, the find-spots of a number of purported Phoenician inscriptions. But these writings discovered along the Atlantic seaboard probably have nothing to do with Book of Mormon peoples. They doubtless represent the visits of other travelers in no way connected with the Nephite scripture.

A startling example is that of the Paraiba text found in Brazil in 1872. This commemorative inscription records in the Phoenician language a voyage of mariners from Sidon who set sail into the Red Sea, circumnavigated Africa in a clockwise direction, became separated from their nine companion ships in the South Atlantic, and landed presumably on the eastern tip of South America near Joao Pessoa. Thanks to the scholarship of Dr. Cyrus H. Gordon of Brandeis University beginning in 1968, the Paraiba text now yields a clear account of an actual voyage from the Near East to ancient America of which we can practically pinpoint the place and date of both departure and arrival. Embarkation: Sidon, 534 B.C.; disembarkation, coast of

Brazil, 531 B.C. Although there seems to be no connection with the Book of Mormon, note that this voyage took place in the same century as the voyages of Lehi and Mulek and also, incidentally, that of Necho of Egypt.

An intriguing discovery—apparently unrelated either to the Phoenicians or to the Book of Mormon account—is that of a site called Mystery Hill, located in the thickly wooded terrain near North Salem in southern New Hampshire. Elsewhere in New England more than 75 other constructions of similar rough-hewn stonework have also been discovered. A prominent feature of this whole puzzling complex of ruins is the corbeled vault or “beehive” roof.

Some have said the Indians built the New England ruin sites, but they do not fit into Indian culture at all. Others have said they were built by early New England farmers of British extraction; but even though colonial farmers did in fact use them at a later time for stables and root cellars and left their artifacts strewn about, it is clear that they were not the original builders, for the strange ruins are very un-English in their architecture. One writer was convinced that Mystery Hill had been built by a band of Irish monks fleeing from the Vikings. Another believed that the monks had been later occupants of the site but had not built it in the first place.

None of these explanations, however, is satisfactory. Recently, radiocarbon dating has assisted in formulating a better one. Mystery Hill seems to have been occupied around 1000 B.C. So far, the evidence argues for a transatlantic crossing of colonists connected with the “Megalithic Civilization” of the Late Bronze Age of western Europe.

In the July 18, 1970, issue of *Sat-*

urday Review, John Lear wrote an article entitled “Ancient Landings in America: An American Indian Tribe may have Ancestors in Common With the Hebrews of the Bible” (see p. 9). In it he tells of the work of Joseph B. Mahan, Jr., with the Yuchi tribe of Georgia; Cyrus H. Gordon's restudy of the Phoenician text from Brazil; Thor Heyerdahl's successful crossing of the Atlantic in a papyrus reed boat; and other examples of the mounting evidence. A few years ago, the author stated, affirmative conclusions based on such studies “would have had no chance of being taken seriously. . . .” But this past summer, with Heyerdahl still on the high seas, Lear wrote in his paper that “evidence that they are true is circulating in the scientific community. . . .” And his article suggests that he, along with many others of this community, has been much impressed by what has developed.

What does all this mean to Latter-day Saints? The refreshing new evidence now coming in may well please them. For over one hundred years they have been proclaiming such things but have not been “taken seriously,” either by the world or by scholars. Now, apparently, it is about to become scientifically respectable to hold views of pre-Columbian crossings from the ancient East. While many of the findings that support such views probably have nothing to do with the particular peoples mentioned in the Book of Mormon, still Latter-day Saint beliefs about Jaredites, Lehiters, and Mulekites coming to the New World now fit into a context of thought that is becoming acceptable to scholars for the first time in the twentieth century. The Prophet Joseph Smith would have been greatly interested in the recent turn of events and in scholarly responses thereto.



By Lorin F.
Wheelwright

• "Let every page radiate the Spirit of Christ!" That has been our constant prayer in publishing the *Instructor*. Some of us view with sentimental attachment the passing of this old friend of the family. We rejoice in its long life and good deeds, and we feel confident its spirit will continue to be felt in the new publications designed by its trustees. Those of us who have worked most intimately to expand its mission now pause a moment to share a few glimpses of its private life. Take my hand, as this magazine took mine many years ago.

I first knew the *Juvenile Instructor* as a large book that my mother would let me explore when I was good. I remember how she read stories from its pages and showed to me its fascinating pictures. My fingers would trace the indented embossing of its cover. The fancy printing impressed me long before I could read. My mother sang the songs it brought to our home. Not until recently did I realize why one of them was her favorite.

Lorin F. Wheelwright has been an associate editor of the *Instructor* since 1959. A member of the general board of the Sunday School, he is dean of the College of Fine Arts and Communications at Brigham Young University.



As I was thumbing through the bound volumes in our Sunday School library, the thought struck me: "What was the *Instructor* printing the month I was born?" Those would be the pages my mother read during the days when she first held me in her arms. You can imagine my emotion as I saw in print the simple, original version of

"Oh, Hush thee, my baby, a story I'll tell,
How little Lord Jesus on earth came to dwell."

I looked for the composer. His name was Joseph Ballantyne, an old neighbor in Ogden and the husband of my first Sunday School teacher. This song warmed my mother's heart. She loved its sweet melody and gentle text. She sang it to me, and I have loved it ever since.

This warm, personal feeling has glowed in the *Instructor* through the years and has reached out from mind to mind and heart to heart. It is this legacy of love that we have nurtured most tenderly while its life has been entrusted to our care.

The *Instructor* was fathered by a man of God. George Q. Cannon emigrated from England and leaped onto the dock at Nauvoo when he was a boy of 15, filled with curiosity to meet the Prophet Joseph Smith. He later wrote, "[I] would have known him among ten

The Instructor A Voice of Truth for 105 Years

1866 - 1970



thousand. There was that about him which to [my] eyes distinguished him from all the men [I] had ever seen."²

With this personal conviction, Brother Cannon became a powerful missionary of the Church. He was a member of Parley P. Pratt's company that entered the Salt Lake Valley in October 1847. Three years later he sailed to Hawaii as one of the first nine missionaries to those islands. Through the gift of tongues he learned the native language and translated the Book of Mormon. He later became editor of the *Deseret News* and a member of the Council of the Twelve. He was called by John Taylor (along with Joseph F. Smith) to be his counselor in the First Presidency. He loved to write, and his book *A Child's Story of the Prophet Joseph Smith* is a classic. It appeared first as a biographical series of articles in the magazine.

This man founded the *Juvenile Instructor* as a non-profit, private enterprise in 1865. In 1900 he recalled:

"Upon my return, in 1864, I organized a Sunday School in the 14th Ward, and other schools were organized directly afterwards. As soon thereafter as I could I published a little work, which I named *The Juvenile Instructor*. *The Juvenile Instructor* has been one of the best labors that I have ever been engaged in, because I have felt that it was doing good to our children. . . ."³

At the turn of the century President Cannon sold his printing business to the Church, but not the *Juvenile Instructor*. This was bought by the general board of the Sunday School as its official organ. President Grant said of this transaction, "*The Juvenile Instructor*, so long and favorably known in the community, and so great a factor in the development of the Sunday School work of the Church, should be that organ."⁴

In his last editorial as publisher of the magazine, George Q. Cannon wrote:

"It has found a welcome place in the family circle. . . . My desire and hope is that it may continue to enjoy the favor and affection of its readers . . . in supplying pure, sound, wholesome and instructive reading matter for the rising generation among the people of God."⁵

This publication began as a general magazine—a pioneering combination of *Reader's Digest*, *Popular Mechanics*, and religious tract. It gradually evolved into "The Teacher's Magazine of the Church."

For many years it carried lesson outlines and was published in small sizes. Under the leadership of Superintendent George R. Hill and his first assistant, David Lawrence McKay, it took its present size and broadened its appeal. When I was called as associate editor, we adopted a policy of riding two rails, both equally important:

1. The *Instructor* helps Sunday School teachers enrich specific lessons with articles, illustrations, and methods.

2. The *Instructor* strengthens testimony and inspires all readers to live the gospel.

Readership studies have verified that about half of our subscribers do not hold Sunday School positions but continue their subscriptions because of the maga-

"Gethsemane is . . . a crisis
that each of us can expect
to experience sometime
in his life"

zine's inspirational value. The balance use it in specific teaching assignments. In recent years, footnotes have identified the lessons intended for enrichment. The writing style and format have been directed to the general reader.

In this limited space, let me share a few personal experiences in creating the *Instructor*. Many articles stand alone, but some have appeared in series. "Adventures of the Spirit" was a series born during an assignment from President J. Reuben Clark, Jr. He invited me one day to visit his study for the purpose of making his photographic portrait. With a maroon woolen blanket as a backdrop, President Clark sat patiently under the bright lights and discussed his life and interests. Photographer Ralph Clark and I posed him in various attitudes. I remember asking him, "What is your favorite passage from the Bible?"

As he sank into deep thought, he leaned upon his cane and we captured a mood that thrilled us. It led me to ponder the significance of spiritual experiences. I did not intend to write an article at the time, but after thinking about our six-hour conversation with this grand patriarch, I wrote the first of a series on the spiritual adventures of our leaders."

One of the finest series we ever undertook in the *Instructor* was entitled "I Believe." It was designed to help students in special fields of scholarship understand that faithful Latter-day Saints can also be distinguished scholars. Henry Eyring recruited authors, and David Lawrence McKay helped edit the series. Each article dealt with a specific problem of individual belief. There was room for some differences of opinion. One author said, "I submit this for publi-

cation only if it is read and approved by a responsible General Authority." It was read to President David O. McKay, our editor, and he approved it for our purposes. We found it helped readers when we explained our purpose for the series and particularly the care with which we verified authors and points of doctrine.

One touching response to the first article in the series came from the daughter of an old school friend. She now was the mother of several children and was deeply concerned about her father's drifting from the Church. She said, "When I read your article on truth," I prayed for you to call upon my father and give him a copy. He needs to know that there is a place for him in the Church."

This is an unfinished story, but seeds have been planted for his rebirth.

Another series came into being during a trip to the Holy Land, one year prior to the Six-Day War. Sister Wheelwright and I were returning from an assignment in New Zealand. We spent the most concentrated two weeks of our lives walking where Jesus walked. We rejoiced in discovering for ourselves the spiritual birth-place of Christianity. The musical echoes of each event that once transpired there spilled over into the pictures and writing of the series "Reverence for Holy Places."⁹ The response was overwhelming. A landlady at Columbia University, whom I had not seen for thirty years, wrote a letter filled with tears of joy, requesting three extra copies for two ministers and a friend. A nonmember with whom I sat on a board of directors said the articles and pictures inspired him to finance a special trip for his minister to the Holy Land. One of the General Authorities requested reprints for his personal Christmas cards.

The most rewarding response came from a fellow board member who spoke to me after reading the article on Gethsemane. He had been stricken far from home with acute kidney stones, and his physical condition prevented the use of anesthetics. He told me how he agonized during the operation and shared the Savior's cry, "If it be possible, let this cup pass from me." He expressed his appreciation for the article, which said, "Gethsemane is not a place but a crisis that each of us can expect to experience sometime in his life."

Truman G. Madsen wrote a series for us on Eternal Man,¹⁰ which has helped college students to see the compatibility of truth with truth, regardless of origin. Reed H. Bradford has brought monthly to us his warm, intimate understanding of the spiritual bonds of love, human and divine. Wendell J. Ashton has inspired our readers with his back-page insights into gospel living today. Marie F. Felt has dramatized with flannel-

board stories events in the lives of religious heroes. President McKay, many General Authorities, the Sunday School general superintendency, general board members, and Saints everywhere have used these pages to tell how Sunday School is truly a school for life eternal. Reorganization of the general board by Superintendent David Lawrence McKay brought refinement to the editorial policy and reinforced the high spiritual level of content.

For a decade our managing editor was Boyd Hatch—paralyzed, in a wheelchair, yet buoyant in spirit and precise in details. With his help we streamlined our circulation program and helped Instructor-use directors to work as a team. Since his passing, Sister Burl Shephard has mothered the editorial staff and tucked each issue to bed with promptness and loving care. Her consummate skill in organizing the many suggestions of our board has brought hundreds of new authors before the Church with experiences that inform and inspire teachers.

The dedication of our general board has given the *Instructor* its relevance to readers. All members of the board have met in small groups at the course levels of child (under General Superintendent McKay), youth (under First Assistant Lynn S. Richards), and adult (under Second Assistant Royden G. Derrick) to suggest enrichment features. This involvement has brought a harvest of ideas, authors, and favorable response. General Superintendents George R. Hill and David Lawrence McKay, under whom I have served, have guided our efforts. They have steadfastly preserved our financial solvency, avoiding advertising as incompatible with our purpose, and have encouraged fresh ideas, beautiful color, reprints, and many innovations to extend our usefulness.

I think of the *Instructor* as personifying the music entitled "On Wings of Song." It has taught conductors and organists and has introduced many of our beloved hymns to the Church for the first time. But it has done more—it has echoed in every issue that everlasting carol of the angels, "Peace on earth, goodwill toward men."

It is this song of the Savior that has inspired editors and authors to share intimate spiritual experiences with readers. In response, we have received letters such as this one from a front-line post in Vietnam: "I am on the night watch. In moments of anxious waiting I read the *Instructor*. . . . It helps me remember who I am, why I am here, and where I am going. It sustains me in this hour. Thank you." A father tells us, "You bring joy to our family circle." A teacher scribbles on the edge of her renewal card, "Thanks for boosting my morale and putting tools in my hands to build God's kingdom." To reach deeply into

the lives of many people has been our blessing.

The best way I can share this joy is to tell you about a missionary on Temple Square. Recently he hailed me as a long-lost friend and told me how he was sending copies of the Book of Mormon to hundreds of visitors. "And," he said, "I send a copy of that article by Aviva Levine, which appeared seven years ago in the *Instructor*."¹¹

One day, while visiting my brother and his wife, I heard about a young mother they had helped to convert. She was a Jewish refugee from Hungary, where her father had been killed by the Nazis. Prior to his abduction to a concentration camp, he placed a book in her hand, with an embrace and a farewell kiss. It was an old Jewish prayerbook. On the flyleaf he had written, "Search for the Jehovah of the Old Testament. Someday you will find him." She came to America and searched. Finally she did find him—in the pages of the Book of Mormon.

It was a thrilling story. I invited her to tell it to all of our readers through the *Instructor*. She wrote it beautifully and with conviction. When the galley proofs reached her home, her husband intercepted them and, being a hostile nonmember, refused to allow his name, which she shared, to appear on the article. She was determined to tell her true story and suggested using a pen name, Aviva Levine. It is her story that is now reaching over the world with a special message to the House of Israel: Jehovah lives and loves his children.

The *Instructor* has spread these good tidings for 105 years. It was given birth to bear witness to Christ and leaves with the same message: Jesus needs our voice to speak for him; he needs our feet to walk his way; and he needs our hands to do his work. In that spirit we bid farewell to George Q. Cannon's "little work" and rejoice that it grew to wield a powerful influence for good. ○

FOOTNOTES

¹ Historical references are quoted from Lawrence R. Flake, *The Development of the Juvenile Instructor under George Q. Cannon and Its Functions in Latter-day Saint Religious Education*, Master's Thesis, Brigham Young University, 1969.

² George Q. Cannon, "The 'Choice Seer,'" in *his Life of Joseph Smith* (Salt Lake City: Juvenile Instructor Office, 1888), p. xxvi.

³ *Jubilee History of Latter-day Saints Sunday Schools* (Salt Lake City: Deseret Sunday School Union, 1900), p. 533.

⁴ Heber J. Grant, *Conference Reports*, April 7, 1901, p. 79.

⁵ George Q. Cannon, "Editorial Thoughts," *Juvenile Instructor*, Vol. 35 (December 15, 1900), p. 822.

⁶ November 1961—six features published variously through December 1965.

⁷ Series of 14 articles published variously from April 1965 through July 1967.

⁸ "Life's Greatest Adventure Is the Pursuit of Truth," April 1965, p. 126.

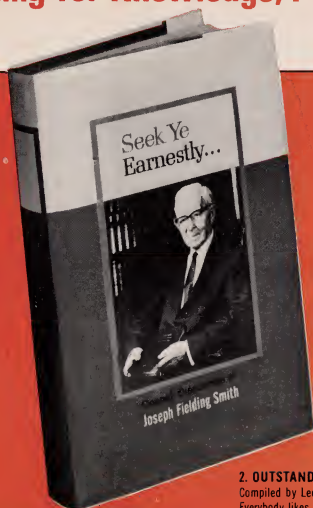
⁹ Series of eight color pictures and articles published variously from July 1966 through December 1967.

¹⁰ Series of six articles published variously from March 1964 through July 1965.

¹¹ Aviva Levine, "Why I Became a Mormon," published in March 1964, p. 125.

THE LATEST from DESERET BOOK

Reading for Knowledge, Pleasure and Success in Life



1. SEEK YE EARNESTLY

\$5.95

By President Joseph Fielding Smith

For years a popular author (of 23 books) now here is his first and most important work published since he became President in January 1970.

You'll find detailed answers to such questions as:

Is opposition essential to progress? Does baptism and confirmation assure exaltation? Is authority a universal principle? What is the relation between the laws of nature and God's laws? Why isn't the Holy Ghost received by those who are supposed to have it?

You'll also find out the importance of Sacrament meetings, about the sin of ingratitude, plus a lively essay on the fallacies of Bible criticisms and the theories which challenge the accuracy of the Bible. The pros and the cons are here and documented. A book of tremendous value for anyone interested in gaining salvation and exaltation.

2. OUTSTANDING STORIES BY GENERAL AUTHORITIES

Compiled by Leon Hartshorn

\$4.95

Everybody likes a good story. These are some of the best. They are true, from life, and enjoyable because you can relate to them and because you can retell them in talks. Within each story there is something to provide new incentive for trying harder to live better. Some of these stories are sad, many of them are humorous. This is truly enjoyable, satisfying reading.

3. THE MEANING OF TRUTH

\$4.95

by Alvin R. Dyer

The meaning of truth is vital to everyone's understanding of the gospel and acceptance of God's plan. Today's youth are constantly hearing the question "What is truth?", as if it didn't exist.

This book will help them and many others gain a firm understanding of truth in its eternal context. The book explains the foreordained plan of salvation.

In a section titled "The Kingdom of Evil" the book reveals Satan's present attempt to thwart the plan of God. An excellent gift for youth and those who want to know "The Meaning of Truth."

4. MORMONISM IN GERMANY

\$5.50

by Gilbert M. Scharff

Here is a fascinating story of The Church of Jesus Christ of Latter-day Saints in Germany. The history begins in the 1840's with young Mormon Elders from America's wild west bringing a message of reform to the land of reform, the land of Martin Luther, Goethe, Bach, Beethoven and Wagner.

You'll read of the opposition which developed, the banishments, imprisonments and arrests of missionaries because of the Church's success in reaching the people of Germany.

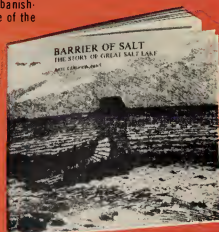
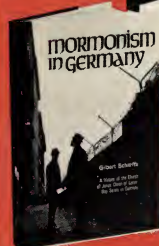
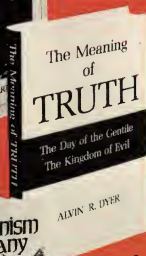
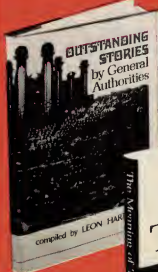
5. BARRIER OF SALT

\$2.95

by Ray Carleson Price

"... throughout the years the (Great Salt Lake) has frustrated man's attempts to conquer her... Her brine has alternately preserved and eaten away objects submerged in it. Her glistening shore has attracted visitors then sometimes repelled them or trapped them in sticky ooze."

Such is one of the many descriptions and facts about this world wonder by the explorers, trappers, and industrialists, who have come to investigate it and by poets and tourists who were attracted to it. They are told in poetry, prose and descriptive narrative, and illustrated with early American Art.



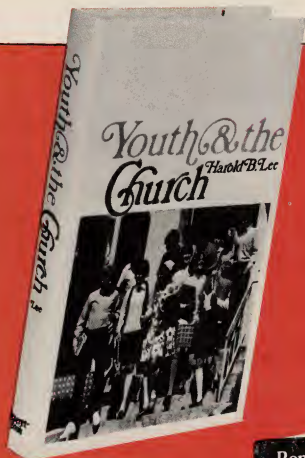
Words of Wisdom That Meet Today's Needs

6. YOUTH AND THE CHURCH

\$4.95

By Harold B. Lee

A successful life is built upon wise decisions. President Lee uses examples taken from history, the scriptures and living incidents in today's world, to present fundamental principles of life that can help prepare the reader for problems he or she may encounter later. The lessons learned here could help them make wise, cool decisions when the heat of an emotional situation arises. Wise decisions are the steps of a successful life.



7. REMEMBERING THE MCKAYS

\$2.95

by John J. Stewart

Help yourself to a more harmonious marriage.

Here is another book that will greatly benefit the young reader about to set out on the road of matrimony as well as those engaged in raising a family. There are no better examples to follow than President and Sister McKay. Learn how their sense of humor, sense of values, kindness and courtesy to each other created a highly compatible union. They followed a philosophy of service to others and it brought them true happiness. A very enjoyable reading experience lies between the covers of this book.

8. THE CHURCH ENCOUNTERS ASIA

\$4.95

By Dr. Spencer J. Palmer

The encounter began in Hong Kong in 1852 and met with failure. Another attempt during the 1910-1920 decade failed. In 1921, the land was dedicated to missionary work, but until after 1945, every attempt to expand the Gospel of Jesus Christ to include the Asian peoples has met with failure or only slight success. Here is a fascinating series of stories about these encounters and about the tremendous growth that is going on today in Japan and the increased interest by the people of Indonesia, Thailand, Singapore, Hong Kong, Taiwan, the Philippines and Korea. Like a travelogue, that builds faith in God as it reveals the intriguing customs and changes of our oriental brothers.



Deseret Book

ORDER FROM DESERET BOOK COMPANY

44 East South Temple, Salt Lake City, Utah 84110
OR 777 So. Main, Town & Country, Orange, Calif. 92668

Please send me items circled: 1 2 3 4 5 6 7 8 9

Total cost \$..... This must include 25c handling and postage for the first book ordered and 15c for each additional book ordered in the same shipment. Also include 4% sales tax from Utah residents ordering from Salt Lake, or 5% sales tax from California residents ordering from Orange. Paid by:
☐ check, ☐ money order, or ☐ charged established account.

Name

Address

City

State

Zip

9. GOSPEL DOCTRINE

Sermons and writings of President Joseph F. Smith
FOR THE MELCHIZEDEK PRIESTHOOD

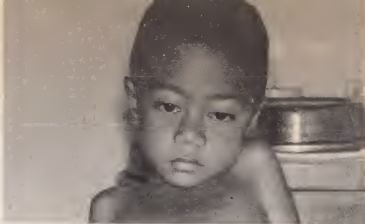
Here is the comprehensive summary and study of the doctrines of the Church from which the lessons for the Melchizedek Priesthood have been taken for the 1970-71 year. This book covers the lesson material more thoroughly and is much more durable than the paperback manual. Now available in two bindings. Order this fine

NEW DELUXE EDITION BROWN LEATHER binding \$9.75
Standard cloth binding \$4.95



Oct 1970 Era

Ella Mae didn't see the big truck.



Pasili was afraid and very sad.

Angel and his mother can smile now.



The Primary Children's Hospital Takes a Big Step Forward

By Bernell W. Berrett
Editorial Associate

● "The Primary Children's Hospital has long been a leader in the West. It is now destined to fill more of a worldwide role, extending its blessings to thousands of children everywhere."

The speaker is Bishop Robert L. Simpson of the Presiding Bishopric. As chairman of the board of trustees at the hospital, he is deeply committed to the continuing development of what he calls "this unique haven for children in need of medical services."

"As our present goals and objectives are made known," he says, "we are confident that many people, both members and non-members, will welcome the opportunity to cooperate financially to

make new and dramatic progress possible."

Sister LaVern W. Parmley, general president of the Primary Association and vice-chairman of the board, adds, "This hospital really does belong to thousands and thousands of people. It is a symbol of love, service, and faith to those who have helped to build and maintain it."

In October 1969 the Primary Children's Hospital Endowment Committee was organized and charged with the responsibility of raising ten million dollars over the next ten years to pay for necessary expansion and improvement. Lewis M. Jones is chairman. The director of the committee is Thayer D.

(Turk) Evans. His voice rings with enthusiasm and conviction as he speaks of this great dream as a reality:

"Our plans are big, but they do not exceed the need," he says. "In 1959, our total admissions numbered slightly over 1,000. In 1969—just ten years later—we admitted nearly 8,000 children. In 1959, only 588 patients were operated on at the hospital. Last year 5,783 operations were performed here. People are usually surprised to learn that more than 250 doctors, representing most specialties, are now on the hospital's medical staff."

The purpose of the endowment fund is to produce income on a perpetuating basis to augment

operating needs, provide financial assistance to patients beyond that provided by Primary pennies, expand already existing services, establish significant new ones, and provide money to pay for special modern equipment and to finance building projects.

Hospital administrator Kenneth C. Johnson explains some of the reasons for high operating costs. "Much of today's sophisticated hospital equipment becomes obsolete almost as soon as it is installed. We are very careful about purchasing equipment, and we try to get optimum use out of it. But if newer equipment will give significantly better treatment and save lives, then it is imperative that we acquire it."

The addition of one average hospital room costs \$8,200. A projected open-heart surgery room would cost around \$260,000. The cost of the new wing, dedicated in 1966, was over \$2,000,000.

Contrary to popular belief, the operating cost of the hospital is not subsidized by the Church.

"The Primary pennies—and, believe me, we're grateful for every one of them—pay only a small part of our operating budget," says Brother Evans. "And, of course, they do not go into the building fund. They are used only to help pay for the care of those in need. This hospital must pay its own way, and to the extent of our present services, it does. But many who need help have to be turned away."

All children, regardless of race, religion, or national origin, are eligible for service. Although a majority of patients come from the intermountain area, last year youngsters from 27 states and many other countries were admitted. The general age range runs from infancy to 18 years.

Hospital services are growing faster than facilities and personnel.

One such important service is concerned with mental health. Dr. Paul L. Whitehead is over the psychiatric section, which last year chalked up over 20,000 outpatient visits involving some 500 families. Dr. Whitehead is young, personable, and dedicated to his profession. "There is no more rewarding or satisfying work," he says.

"But we need more facilities. We now have one residential psychiatric home. We need six. Our inpatient need is urgent. We have to provide more service, not just for 'sick' kids, but for 'really sick' kids.

"It is estimated that about twenty percent of today's children have some need of mental treatment. Of these we term about ten percent as serious and about one percent as severe. It is tragic for a need such as this to go unfulfilled, because eighty-five percent of the youngsters we've treated have shown marked improvement and have been able to make happy and productive adjustments.

"Let me give you just a few examples," Dr. Whitehead continues. "A 14-year-old boy saw Christmas decorations being put up the day after Thanksgiving and was stricken with sudden blindness. Psychiatric examination revealed that the decorations had reminded him of his father, who had died a year or two before. Once assured that he would see again when he had resolved to fully accept what had happened, the boy regained his sight as abruptly as he had lost it. He is now an Eagle Scout and an A student.

"A very somber 12-year-old girl was referred to us because she had lost 45 pounds and was in a state of severe depression. She too was grieving the loss of her father and apparently wanted to die in order to be with him. Under our day-treatment program she had three

months of psychotherapy, as a result of which she regained her lost weight and was able to return to school. She continued treatment as an outpatient for nine more months and is now doing very well.

"And we had a very angry nine-year-old boy who had been excluded from school for defiant and injurious behavior. His discipline had been inconsistent, and much of his anger was directed toward his father and problems at home. After a year of day treatment, including psychotherapy for himself and counseling for his parents, he was referred back to his regular classes, where his school records show great improvement."

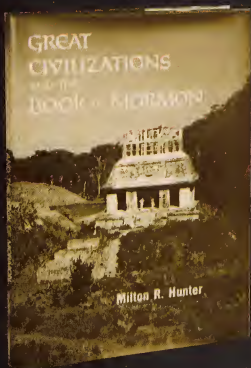
Stories to warm the heart are without end at the hospital. Picture Ella Mae, a shy two-year-old Navajo girl hit by a truck when she was just learning to walk. She was lonely and frightened when she first arrived; but the friendly doctors and staff members soon had her playing hide-and-seek with them, her muffled giggles giving her away as she stood full-height under her crib with the aid of crutches and braces.

And there was Angel, a four-year-old boy from Chile whose short life held only weeks of promise without heart surgery. Complications, including a hemorrhaging stomach ulcer, caused serious concern to the doctors and nurses responsible for his care. But today Angel laughs happily and sports one of the most engaging smiles found anywhere in the beautiful mountains of Chile.

A desperate father in the Republique de Haute Volta in Africa wrote to President David O. McKay, "Mr. President, I beg you to listen to me. Hear the cries for help from a poor father." His small son, Didier, had suffered severe burns that left one arm adhered to his body so that the boy could



Choice Fall

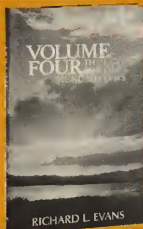


1. Great Civilizations and the Book of Mormon (Archaeology and the Book of Mormon, Vol. III)

By Milton R. Hunter

Continues the fascinating story of ancient American civilizations as revealed by their splendid archaeological ruins. Text illuminated by 160 photographs in duotone and 16 pages full color from Dr. Hunter's superb personal collection, taken during his extensive tours of the sites. Book of Mormon parallels drawn which give further powerful evidence of the truth of that sacred record.

\$5⁹⁵



2. Thoughts for 100 Days, Vol. IV

by
Richard L. Evans

\$3⁰⁰

One hundred choice selections gleaned from the best of "The Spoken Word" and "Thoughts for Today" as heard on radio. The wisdom and beauty of Elder Evans' words makes inspirational reading for all ages. Makes an exceptional reference work for use in talks, teaching, and family home evening lessons.



3. The Fascinating Girl

by
Helen B. Andelin

\$6⁹⁵

Helen Andelin is best known for her Fascinating Womanhood and now has authored another potential best-seller. Certainly with her vast background and her "best-seller" exposure she has had on her other books, this book should have a wide appeal to the young women of the Church. A down-to-earth, readable, and highly understandable volume.

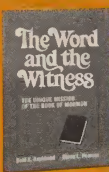
Reading from Bookcraft



4. A Woman's Fulfillment
by Laura Snyder

\$2⁹⁵

A sparkling account of woman's opportunity as wife, mother, and homemaker. Shows how to bring zest and enjoyment to familiar activities by the creative approach. A fresh look at woman's vital role.



5. The Word and the Witness
by Reid E. Bankhead and Glenn L. Pearson

\$3⁵⁰

What is the true mission of the Book of Mormon? This outstanding work forthrightly proclaims the principal purpose—to bring people to Christ. Ideal for missionaries, classroom and research purposes.



6. Beauty Is... A Girl's Guide to Charm
by Bonnie Marshall

\$3²⁵

Bound to be considered indispensable by any girl who reads it. "Beauty Is..." is a beautifully written guidebook to the social graces. Great for girls 13 to 20 especially.



7. About My Daughter, Doctor
by Dr. Lindsay Curtis

\$4⁹⁵

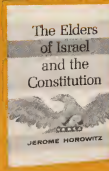
This well known LDS doctor talks to girls and mothers about medical and emotional problems of pre-adolescent and teenage girls. A frank discussion, clearly and sensitively written.



8. Theirs is the Kingdom
by Wendell J. Ashton

\$3⁹⁵

A fascinating, inspirational collection of short biographies—stories of the lives and accomplishments of extraordinary Latter-day Saints who have made a lasting impression on the Church though not in its leading councils.



9. The Elders of Israel and the Constitution
by Jerome Horowitz

\$3⁷⁵

Written to help Latter-day Saints understand the Constitution and how it is endangered. Gives a sound understanding of government in language for the layman.



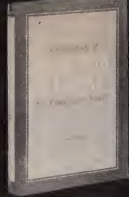
BOOKCRAFT

1848 W. 2300 So. / P. O. Box 268 / Salt Lake City, Utah 84110

10-70

Please send the following book(s) for which I enclose check or money order in the amount of \$.....
(Residents of Utah add 4 1/2% sales tax.)

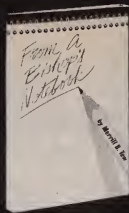
1	2	3	4	5	6	7	8	9
NAME _____								
ADDRESS _____								
CITY _____								
STATE _____ ZIP _____								



**Inspirational Verse
for Latter-day Saints
Volume II**
by Calvin T. Broadhead



In the Gospel Net
by John A. Widtsoe



**From a Bishop's
Notebook**
by Merrill B. Tew

Your Choice FREE

*when you join LDS Books Club
this month!*

Take any one of the three bonus books as your free gift for joining the LDS Books Club. Choose your first regular selection from this outstanding list.

1. Doctrines from the Prophets
by Alma P. Burton
(comp.) \$5.95

2. Succession in the Church
by Reed C. Durham, Jr. and
Steven H. Heath \$3.25

3. The Miracle of Forgiveness
by Spencer W. Kimball \$4.95

4. The Three Infinities
by Sterling W. Sill \$3.95

5. The Challenge & The Choice
by Richard Vetterli \$3.95

6. The Discourses of Wilford
Woodruff
Selected and arranged by
G. Homer Durham \$3.95

7. The Way to Peace
by Mark E. Petersen \$3.95

8. God, Man, and the Universe
by Hyrum L. Andrus \$5.95

9. Mormon Doctrine
by Bruce R. McConkie \$6.95

LDS BOOKS CLUB, Inc.

P.O. BOX 400 / SALT LAKE CITY, UTAH 84110

Please send as my special membership bonus:

- ☐ Inspirational Verse for Latter-day Saints
☐ In the Gospel Net;
☐ From a Bishop's Notebook (check one)

Also send the following circled book(s) as my first regular LDS Books Club selection:

1 2 3 4 5 6 7 8 9

Check or money order in the amount of \$ _____ is enclosed as payment for my first club selection.

Enroll me as a LDS Books Club member and send me monthly reviews. I hereby agree to purchase a minimum of 4 regular club selections or alternates during the next 12 months at the regular advertised price. (Premium book for joining does not qualify as a regular club selection or alternate.) I may resign at any time after purchasing 4 books. For each 4 books I accept I will receive a valuable bonus book free—a savings of approximately 20%.

Name _____

Address _____

City _____ State _____ Zip _____

(Good only in U.S. and Canada. Residents of Utah add 4 1/2% sales tax.)

not raise it. Through the courtesy of an overseas airline, Didier was flown to Salt Lake City. After plastic surgery and tender loving care, the boy was able to move his arm. His doctor penned the following note:

"Didier has done quite well here and we have enjoyed him im-



Didier could not use his arm.

mensely. The entire staff have taken Didier into their hearts. He has attended our hospital school here and now speaks quite good English, and it is not without some regret that we release him to return to his native country."

A letter from Africa arrived at the hospital shortly after. The father wrote, "Our Didier arrived the 27th of September, healthy and happy to see us waiting for him at the airport. On descending from the airplane, he raised his arm and waved his hand in the air to show us he has gained complete motion of his left arm. We couldn't believe it! It was a miracle! Didier's mother cried, his little brothers and sisters jumped of joy once and again, his schoolmates cried 'Viva the Americans.' This is, indeed, a souvenir for us to keep deep in our hearts."

NOTICE...WARD LIBRARIANS!

A free book (value to \$3.95 . . . choose from a list we'll send you) will be sent to your Ward Library if you send us your Ward or Stake directory. We want to keep your Ward and Stake members up to date on important future publications of L.D.S. literature. We are also seeking ward representatives for the LDS Books Club. Please write for information. LDS Books Club, Inc., P.O. Box 400, Salt Lake City, Utah 84110.

Space does not permit the inclusion here of hundreds of similar stories, but picture one last case. Pasili was a very unhappy little boy. After all, he was only three and a half years old, and he was all alone and far from his home in Tonga. He couldn't understand the nurses and they couldn't understand him. But the language of love crosses all barriers. Soon he was following the nurses around and responding to their friendship.

Pasili suffered a gastrointestinal deformity that had caused a large cyst, swelling his abdomen to huge proportions. He was in surgery several hours, during which time the surgeons corrected the deformities and removed the abnormal tissue. Today he is fully recovered.

In Tonga, when the word got around that Pasili was coming back, almost the entire village went to the airport to resolve for themselves a controversy that had been generated. Many insisted that Pasili would not be on the plane at all, that his return was all a cruel rumor. Some said that since he had been away only a short time, he could not be well or much different. Others believed that the American doctors could do anything.

But Pasili stepped from the plane as happy and normal as any child there. Doubters and believers alike beamed, and his parents needed no words to supplement their tears of joy.

Doctors, nurses, and staff members at Primary Children's Hospital have a spirit of service that extends far beyond required working hours or monetary pay. Many of them have adopted children as a result of the mutual love that so often develops there. Countless volunteers serve in the tradition of a dentist who was once stopped by a stranger outside the hospital and asked, "How much do you get paid for all the time you spend in there?"

The dentist raised his eyes to a window where several children, noses flattened against the glass, grinned and waved at him. "That's my pay," he said. "That's all the pay a man needs."

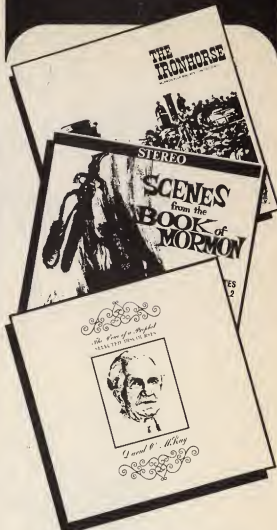
Many private citizens, nonmembers as well as members of the Church, have learned the lesson illustrated above: that there is greater joy in giving than in receiving. There are many ways to become one of the hospital's revered supporters. One successful businessman annually makes donations to the hospital in the names of his friends. The owner of a hamburger chain contributes a penny for each hamburger sold during one month of each year. As a memorial, some people endow a room or piece of equipment in the name of a loved one. Some make bequests to the hospital in their wills. Real estate or other property has been signed over to the hospital, and interest on stocks and investments has been donated.

The hospital has come a long way since 1911, when the Primary Association decided to provide a few beds for children in the LDS Hospital. The Convalescent Home on North Temple Street, opened in 1922, served as the children's hospital until the present facility was dedicated in 1952. A new wing was completed in 1966.

Now, with the endowment program getting underway, the Primary Children's Hospital is destined to do more than care for limited numbers of afflicted children. It is to become a great medical and educational center whose influence will be felt around the world. ○

Persons having questions or desiring to make contributions may write to the Primary Children's Hospital Endowment Committee, 320 Twelfth Avenue, Salt Lake City, Utah 84103. The telephone number is 801-328-1611.

MUSIC and the SPOKEN WORD



THE IRON HORSE—3-D's

Folk songs of the pioneers as they crossed the plains.

Stereo Record \$3.95

Stereo Cassette \$5.95

SCENES FROM THE BOOK OF MORMON—Crawford Gates

Excerpts of music composed especially for the Hill Cumorah Pageant.

Stereo Record \$4.95

Monaural \$3.95

THE VOICE OF A PROPHET President David O. McKay

Timeless messages of counsel and encouragement for the Church and the world.

Record \$3.95

Cassette \$5.95

TAPE CATALOG

Hundreds of recorded messages are available on tape or cassette in the home and Church. Write for your catalog today.

\$1.00

Catalog costs are refundable when you purchase two or more tapes.

**Brigham Young University
Electronic Media Services
192 HRCB
Provo, Utah 84601**

The Ideal Gift for your Child!

*Latter-day Saint gospel
concepts taught in a
fun animated story form.*

Three books designed especially to assist you in teaching important gospel subjects to your children. One is entitled PRAYER, another BAPTISM, and the third TITHING. Each book is filled with colorful illustrations and is written in a style and language that children enjoy and understand. Order your set today—\$2.50 for each book.

BRIGHAM YOUNG UNIVERSITY PRESS

Brigham Young University Press
Publication Sales
205 UPB
Provo, Utah 84601

Please send me the following children's books.

☐ PRAYER ☐ BAPTISM ☐ TITHING

Enclosed is \$2.50 for each individual book. Add 25¢ for shipping and handling.

Total enclosed \$

NAME

ADDRESS

CITY

STATE

ZIP

Available also through your local
LDS book dealer.

Bookstore and book dealer
inquiries invited.



• Seated before me were 15 visibly restless and apprehensive individuals in wheelchairs. All had lost the use of their lower extremities, and about 50 percent had lost most of the use of their arms and hands.

Such an assembly of wheelchair cases was called by vocational rehabilitation personnel "the hard-core handicapped." A large-scale attempt to develop productive places in society for them was considered a doubtful venture, even by experienced vocational workers, because it was reasoned that available time and money could be used more optimistically in the rehabilitation of persons with handicaps of much less severity. Consequently, these individuals, and hundreds like them, faced nearly hopeless odds.

I had worked for several years to persuade rehabilitation officials that there were still untried ways for preparing the severely handicapped for successful careers. There had been so many discouragements that I would have given up trying long before except for a consuming desire to provide a productive life for my own severely handicapped son, Randy.

Randy is the oldest of our eight children, and he was then 15 years of age. In most respects he is just like our other children, and very typical of the happy-go-lucky youngsters in your family or the family next door. Physically, however, he is an exception in that he does not have the use of his legs, arms, or hands. Those who know him enjoy his personality, pleasant disposition, and eagerness for activity. These characteristics, together with an easy smile, absorbing interest, and quick wit, seem to compensate somewhat for his serious handicaps. It has been somewhat painful to his mother

Person to Person Rehabilitation

By Allen R. Howell



and me that he looks forward to the future with hope, anticipation, enthusiasm, and the same independence that his many physically normal friends expect to enjoy. We are grateful for the happy, contented days of his youth but have long recognized that his future happiness as an adult would be dependent upon our being able to develop a work program that would be effective for persons as severely handicapped as he is.

After four years of working on new programs for the handicapped, I was at last able to call a meeting of interested people who were lending their support to put the programs in action. Assembled with us in this meeting were four somewhat nervous state vocational rehabilitation officials. They had reason to be uneasy, since they

were risking their professional reputations by sponsoring us in this new, unproven training program.

Introductions were the first order of business, and then the proposed nine-month training program in insurance and investments was outlined to these prospective students. The program was completely new and had been specifically designed to make participation convenient for them.

Soon the meeting was turned into a get-acquainted session, and every individual was absorbed in hearing the variety of answers being

Allen R. Howell, teachers quorum adviser in the Bluffdale (Utah) Ward, is president of Ability Agencies Institute, with national training headquarters located at Utah State University.

given to the question: "How did you happen to get stuck in that wheelchair?"

One of the group, Mark, recalled for us a pleasant summer day when the sunlight sparkled brightly from the surface of a beach where a carefree group of boys, at the lake for an outing, tossed a tennis ball back and forth in a friendly game of "keep away." A wild throw sent the ball splashing

into the water. Mark, the first to reach the lake, hit the water in an arching dive to retrieve the ball.

The water was deceptively shallow, and Mark's head unexpectedly struck the hard-packed sand at the bottom, and the bones of his neck snapped. In this instant not only Mark's neck but also his plans for the future were broken. His plans must now be restricted to include only those things that

can be done from a wheelchair, by a person with almost total paralysis.

As Mark completed the details of his story, two other persons, Ty and Conrad, let Mark know how similar their accidents were to his. Each circumstance involved a friendly game of tag and a neck-breaking dive into unexpectedly shallow water.

Two other clean-cut young men had been on missions when their troubles occurred. Howard was hurt when the chain of the bicycle he was riding across a busy highway in Argentina broke and he was hit by an automobile.

While on his mission to the eastern United States, Kim started losing the use of his legs. The doctor informed him that he had a tumor in his spinal column. It was only a short time later that he became confined to a wheelchair.

The largest single cause of injury was automobile accidents. Besides Howard, we learned that Jim, Cheryl, Burke, David, and Rolland were victims of this type of accident.

Nelma, the only student who was not then in a wheelchair, had multiple sclerosis, which was slowly draining away her strength and equilibrium.

The following morning the ninth-month course was officially begun at a convalescent center where students could live in the facility with full nursing care, if needed. Physical therapy, meals, recreation, and other services were readily available.

We were pleased to discover the enthusiasm and diligence with which the students approached their studies. As a result of their perseverance, a series of good things began to happen almost from the very beginning. The class set one of the highest average scores of any group that had ever

The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System August 9, 1970. © 1970.

"This new morality"

By Richard L. Evans

With some satire but more of soberness one observer had this to say: "It looks like this new morality is about the same as the old immorality."¹ We hear both loose and thoughtful talk about what is and isn't moral. And some would no doubt go so far as to say that morality is a matter of personal opinion or personal preference. But obeying only laws or standards or commandments we agree with, and indulging in anything we want to, is obeying no law but our own. And going in that direction could lead to absolute lawlessness—and in absolute lawlessness we couldn't live at all. Doesn't the answer, after all, lie along these lines: Whatever diminishes life, whatever impairs the mental or spiritual or physical capacity of people, is basically wrong. Whatever contributes to ill health, to unhappiness, disease, loose or lawless living, or an unquiet conscience—whatever pulls people down to a lower level—isn't all such basically wrong, or even immoral? When we make life less, when we deliberately damage something precious that we can't replace, isn't there a moral side to all such? There are some things that are precious, priceless, irreplaceable, and if someone acquires such habits, or partakes of such things as to impair any part of his mental or physical or spiritual capacity, or to neglect or abuse himself, his loved ones, or his opportunities in life, isn't there a moral issue in it? Ignoring the experience of the past is a cause of much concern, because great civilizations have indulged and debauched themselves into decay and because there are eternal values and eternal truths—among them the sanctity of the home, of marriage, chastity, faithfulness, the integrity of family, and clean and honest conduct. These are still basic to health, to happiness, to inner peace, and to the good and safety of society. And despite all rationalizing, when the so-called new morality is essentially the same as the old immorality, we may expect essentially the same consequences—as the past has so often proved.

¹Rotary Club bulletin of Graham, Texas (author unknown).

taken the state's insurance examination. When the first class was graduated, another was begun almost immediately.

The editor of the *American Journal of Insurance* visited us to do a feature story on the group. Since this magazine is the official voice of the Mutual Insurance Companies, the article was distributed on a nationwide basis. The *Journal of Insurance Information*, the official voice of the Stock Insurance Companies, also published an article, and U. S. News and World Report, Time, and Reader's Digest featured the class in articles.

The Insurance Rehabilitation Study Group in New York requested material to be presented in Washington, D. C., at a meeting of the President's Committee on Employment of the Handicapped. The committee liked the program and distributed information on a nationwide basis, and the Commissioner of Rehabilitation in Washington, D.C., circularized it to rehabilitation agencies of all 50 states.

One of the students was cited by the governor for outstanding rehabilitation achievements and shortly afterwards, the same student was flown to Washington to receive honors as the nation's outstanding rehabilitant of the year.

This recognition, citing the success of transforming many handicapped persons from welfare recipients to productive citizens, has been somewhat overwhelming for my wife, Joy, and me, but there is more involved here than quickly meets the eye. While the success stories are being published and glorified, we are tormented by the fate of other students whom we trained just as completely and loved just as dearly, but who have not yet achieved this final success, which involved the securing of a position of productivity and stature

NEW CHURCH PUBLISHING COMPANY



Hawkes Publications

Dealers Inquiries Welcome



1. "Book of Mormon Digest-New Hardback edition! By John D. Hawkes. 30 new charts & illustrations! 4 hr. digest, 20 min. synopsis, 1700 study questions! 3.95
2. New Testament Digest - John D. Hawkes 1.95
3. Scripture Cards - Excellent for Missionaries. By John D. Hawkes 2.50
4. Make a Treat with Wheat - Hazel Richards 1.95
5. Singing with Joy - Joy Baker (children's songs) 2.95
6. Great Leaders of the Book of Mormon - Paul Cheesman. 4-color portraits. 9.95
7. He Walked the Americas - L. Taylor Hansen 6.95
8. Fascinating Womanhood - Helen Andelin 5.95
9. Beginnings - Carol Lynn Pearson (Feminine Poetry) 2.50
10. The Search - Carol Lynn Pearson (Poetry) 2.95
11. Star Counter - Dennis Smith (Masculine Poetry) 2.95
12. Lord of Experience - Clinton Larson (Poetry) 5.95
13. Mormonism & the Negro - John J. Stewart 1.75
14. Eternal Gift - John J. Stewart 1.75
15. Handy Book for Genealogists - George Everton 4.95
16. How Book for Genealogists - George Everton 2.25
17. Genealogical Atlas of the U.S. - George Everton 3.00
18. Lives & Times of our English Ancestors - Frank Smith 4.95
19. Handy Guide to the Genealogical Library 1.50
20. Sure Guide to Genealogical Research 3.00

Mail to: **HAWKES PUBLICATIONS**

4663 Rainbow Dr.
Salt Lake City, Utah 84107

NAME

ADDRESS

ZIP



Enclosed is \$

Please send numbers: 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

TOP BOOKS FOR \$1.00

for joining Beehive Bookclub • Order any books in Era

"BOOKS FOR THE NEW CHURCH YEAR"



1. Out of the Best Books (Relief Society Lessons) Vol.1 \$2.75; Vols. 2-5 \$2.25 ea. (Set \$10.50)
2. Gospel Doctrine (Priesthood course) \$4.95
3. Book of Mormon Digest-John Hawkes \$3.95 (helpful in Gospel Doctrine Class-Sunday Sch.)
4. Make a Treat With Wheat-Hazel Richards \$1.95
5. Readings for the Young & the Young at Heart By Laura M. Hawkes \$2.95
6. Beginnings - Carol Pearson \$2.95
7. Search - Carol Pearson \$2.95
8. Saga of the Book of Abraham - Todd \$4.95
9. Great Leaders of the BofM-Cheesman \$9.95



**BEEHIVE
BOOKCLUB**
4663 Rainbow Dr.
Salt Lake City,
Utah 84107

I would like to order one book priced at \$4.95 or less for \$1.00 as my incentive to join Beehive Bookclub. I may order other books at regular prices. I agree to return the "Order Form" each month or purchase the "Feature Book." For every \$20 of non-discounted books I will receive a FREE BOOK! (Add 25c per book for postage. In Utah add 4% sales tax.).

Name

Address

City

State

Zip

in the community. A handicapping circumstance that isolates a person from a productive life also drops him in some people's eyes to a second-rate status in the community. A first-rate community image can be obtained through work and self-respect. Pity and overprotectiveness by the community greatly hinder the achieving of this objective.

The priceless breath of life that

transforms the rehabilitation concept from mere idealism into valuable human action is as much a person-to-person thing as is mouth-to-mouth resuscitation, and in a sense both achieve the same objective. They cause an incapacitated person to live usefully again.

In the classroom and in counseling settings, training agencies can help a person who is handicapped to acquire new vocational

skills that fit his remaining abilities. They can also help restore his confidence and self-image; but one day, when maximum physical and vocational restorations have been achieved, the handicapped individual must return to his family, friends, and neighbors. If they thoughtlessly reject his services and choose to pity him, two very undesirable things occur: He quickly comes to know the frustrating existence of capability without opportunity, with its disappointments, heartbreak, and waste of human life; and a dollar loss is involved in the form of higher taxes and additional welfare costs.

The National Citizens Advisory Committee on Vocational Rehabilitation has expressed the overall situation in this statement: "We are a human nation and we are a nation of businessmen: yet we violate the principles of humanity and business when we continue to permit ever increasing numbers of Americans to languish in the shadow of a serious handicap which could be mastered. Both the conscience and the purse suffer when men and women who could be self-reliant and productive are consigned to futility and dependency."

For Joy and me it was a particularly momentous day when Randy, at 18 years, entered the school that he and his handicapped condition inspired. After he is graduated, he will have the training with which many have been able to achieve vocational success. When he offers his vocational talents and skills to his community, he will be hoping for a future life of service, income, independence, and self-respect. Will Randy be one of the successful ones? Our prayers will be with him, but his final vocational future, as with all handicapped persons, is in the hands of his fellow community members.

The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System July 19, 1970. ©1970.

"Endure . . . for days of happiness"

By Richard L. Evans

There is a short sentence from Vergil that says: "Endure, and keep yourselves for days of happiness."¹ There are times when we feel that we can't endure—that we can't face what's ahead of us; that we can't live with the disappointments, the problems; that we can't carry the heavy load. But these times come and go, as our strength and courage and circumstances run in cycles—from high to low to high—and in the low times we have to endure; we have to hold on until the shadows brighten, until the load lifts. "No one could endure adversity," said Seneca, "if, while it continued, it kept the same violence that its first blows had. . . ."² People often issue ultimatums. They say "they can't or won't stand this or that—not another minute. 'I'm leaving it all. I want out.'" Such times could be likened to a circuit breaker or a fuse that blows when overloaded. We do wonder if we can take it at times, but there are built-in safety factors, and we find that the human soul—the spirit, the body, the mind of man—are resilient. There is more built-in strength in all of us than we sometimes suppose. And what once we said we couldn't do or couldn't live with or couldn't carry, we find ourselves somehow doing and enduring, as time, reappraisal, readjustment, and sometimes sheer necessity modify our sense of values and our attitudes, and we find strength and endurance and hidden resources within ourselves. "Life is real! Life is earnest!"³ as the poet put it, and facing facts, adjusting to life isn't always easy. But before we give up, we should most seriously consider what we are giving up, and what we are going to. "The frying pan to the fire" is an old phrase that has much meaning. Well, thus endeth the lesson—to pause, to reappraise, to take time for hope, for faith, and for strength to return, remembering, as Solon said it: "If all men were to bring their miseries together in one place, most would be glad to take . . . home again . . . each his own."⁴ "Endure, and keep yourselves for days of happiness."

¹Vergil, *Aeneid*, Bk. I.

²Seneca, *Moral Essays: On Tranquility of Mind*.

³Longfellow, *A Psalm of Life*, stanza 2.

⁴Solon (638-598 B.C.), Athenian lawgiver.



Head for the Hills.

Your own hills!

Tucked securely, peacefully into the majesty of Utah's Wasatch range is your own tomorrowland—*today*. Breathtaking Heritage Hills . . . your hills. Down below in the valley, all-but-forgotten Wallsburg, early Mormon pioneer village. It's all there. Waiting for you to enjoy. An investment in the future. An investment in tingling mountain air. Cool forests. Clear streams. Untracked crystal snow.

Heritage Hills is undisturbed, uninterrupted. Yet only minutes from Provo and Brigham Young University, an easy drive to Salt Lake.

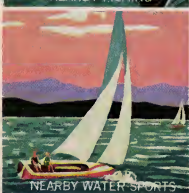
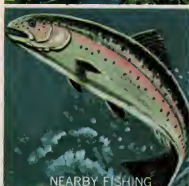
Prices? Still uninflated. Generous terms. \$600 per acre and up; 20 acre parcels available.

Write or call for free tour or colorful brochure of historic Wallsburg and Heritage Hills (no obligation, of course), and discover a new life. Salt Lake City, (801) 355-4263; Provo (801) 373-6650.

Head for

HERITAGE HILLS

HERITAGE HILLS
Resident Broker —
Bushnell Real Estate, Inc.
Post Office Box 603,
Provo, Utah 84601 — Telephone (801) 373-6650



LDS FILE SYSTEM

SUBDEX 1 SUBDEX 1

FILE ANYTHING . . . EASILY!

- conference reports • talks
- Era articles • stories
- pictures • genealogy • etc.

FIND IT AGAIN . . . FAST!

SUBDEX 1

File Packet

- 26 CATEGORIES divided into 440 SUBTOPICS with a number assigned to each
- 466 PRE-PRINTED pressure sensitive LABELS
- EXPANDABLE to handle topics of special interest to you (limitless)
- BUILT-IN CROSS REFERENCE SYSTEM. A card file is no longer necessary
- COMPREHENSIVE INDEX
- SIMPLE INSTRUCTIONS that will make YOU a professional filer

MATERIALS NEEDED:

- as few as 26 file folders adding others as required
- a cardboard box or file to hold your filed articles

AVAILABLE THROUGH
LDS BOOK DEALERS
EVERYWHERE or by
using the convenient
order blank below!

(\$3.25 each, postage paid)



Send check or money order to:

SUBDEX 1

336 East 1864 South
OREM, UTAH 84057

Please send copies

Name

Street

City

State Zip

Utah Residents add 14c Sales Tax

DISTRIBUTORSHIPS AVAILABLE

The LDS Scene



Ogden Temple Cornerstone Is Laid

President Joseph Fielding Smith presided at the recent laying of the cornerstone for the new Ogden Temple. An estimated 6,000 northern-Utah Saints were in attendance. The all-concrete structure will be completed by fall of 1971.



All-Church Softball Champions

Another season of all-Church softball is over, and with the settling of the dust the following champions emerged victorious in all-Church softball tournament play in Salt Lake City: Bountiful (Utah) Thirtieth Ward, senior fast pitch; Whittier (California) Ward, junior fast pitch; Marietta (Georgia) Ward, senior slow pitch; Merced (California) Second Ward, junior slow pitch.



Mexico Mission Lamanite Youth Conference Held
The beautiful city of Guadalajara, Mexico, was the scene of a four-day conference attended by some 250 Latter-day Saint Lamanite youth. Competition in sports events, a dance, and a testimony meeting were highlights of the conference.



All-Church Golf Tournament
Winners in the annual all-Church golf tournament, held this year at the Alpine Country Club in Utah County and at the Wasatch State Park near Heber, Utah, were Henry Kershaw of the Phoenix (Arizona) 18th Ward in the veterans' division, Tom Jensen of the Fremont (California) Second Ward in the senior division, and John Fought of the Gabriel Park (Oregon) Ward in the junior division. Latter-day Saint golfer Billy Casper conducted exhibitions that drew hundreds of sports fans.

The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System June 14, 1970. © 1970.

It isn't fair to expect perfection

By Richard L. Evans

We live in a world of imperfection, and certainly there are no perfect people. And one of the surest ways to break up a home, to break up a marriage, to break up a friendship, a business, or any relationship in life, is to overemphasize faultfinding. People in love overlook faults. In disillusionment they overemphasize faults. "Faults are thick," said James Howell, "where love is thin."¹ It isn't fair to expect perfection in other people when we can't give it ourselves. It is fair, however, to expect improvement, to expect repentance. It isn't good enough to be just as good today as we were yesterday. Life is for learning. We ought to know more, to improve in our performance and be better each day. But in the meantime, one of the lessons of life is learning what to overlook—and when. There is a time for all things. There is a time when people can be corrected in kindness, and there are times of heat or anger or embarrassment when correction reacts the wrong way. And trying to ridicule people into improving their performance also often reacts the wrong way. Sarcasm is a sharp tool, but often cuts too deeply and leaves scars that are hard to heal. "The real art of conversation is not only to say the right thing in the right place," said a thoughtful observer, "but to leave unsaid the wrong thing at the tempting moment."² We shouldn't reconcile ourselves to letting all imperfections persist, all faults go uncorrected. But we need to choose the time, the place, the manner, and the method in focusing on faults, remembering always that it is unreasonable to expect perfection of others when we cannot give it ourselves. In marriage, in the home, at work, in public life, and in all relationships, one fact we must keep uppermost in mind is that we are all of us imperfect people.

"Should you feel inclined to censure
Faults you may in others view,
Ask your own heart, ere you venture,
If that has not failings, too."³

¹James Howell, *Proverbs: Britt-Eng.*, p. 2.

²Dorothy Nevill, *British novelist.*

³Hymns, No. 159.



The Problem of Evil

By William E. Berrett

Illustrated by Phyllis Luch

● A few months ago I sat at the bedside of one of my closest friends, who was dying of cancer. His suffering was intense, and I deeply grieved for him. Since then, he has passed away.

I was reminded on that occasion of an incident told by Dr. Joseph Sizoo. He stood at the bedside of a little infant girl who was suffering so intensely that her parents were frantic. Doctor Sizoo relates, "I suggested to the mother and father that we pray, asking God to

give wisdom to the surgeon, and that we commend their only child to the keeping of a God whose ways, though past finding out, are ways of love. Then the mother turned to me sharply and said, 'You can't pray here to your God who lets a little child like this suffer. I wouldn't treat a dog that way.'" (*Make Life Worth Living*, p. 112.)

Daily parents receive messages from the Defense Department of the United States that begin, "We regret to inform you," and a whole family is stricken because a boy has been killed on the field of battle. Many calamities of nature

sweep over the earth. It has only been a few months since an earthquake struck and snuffed out lives. And recently two submarines, each carrying a crew of some 40 to 60 men, sank to the bottom of the Mediterranean.

There is much suffering and much evil in the world, and many people ask, "Where is God, that he permits wars to go on, that he allows people to lie at death's door with disease, that he would permit a student in a big southern university to take a couple of rifles and get up on a high tower and shoot down the students as they pass from one building to the other? Is there a God? If there is, does he care? Is he powerless to do anything about it?" These are the questions that sooner or later many ask themselves in this life. Much depends upon the answers. I believe that members of The Church of Jesus Christ of Latter-day Saints have an answer.

One of the difficulties many people have in understanding the

Dr. William E. Berrett, administrator of seminaries and institutes of religion for the Church, has devoted much of his life and law training to the promotion of religious education. He is the author of numerous books and articles on the history and doctrines of the Church.

problem of evil lies in their misunderstanding of the nature of God and his relationship to man. They use terms indicating that he is omnipotent, that he can do anything; that he is omniscient, that he knows everything; that he is omnipresent, that he is everywhere. These are terms that Christians over the years have used to describe God. But as one of our great writers, the late President B. H. Roberts, pointed out some years ago, God is not all powerful in a sense that he could have a valley without a hill. Or, as one missionary said, "He cannot make a ten-year-old colt in a minute." God works in accordance to laws. He cannot make individuals great without their help. He doesn't have that power. That power lies within the individual. If in a matter of moments he could pour into our lives all the learning of all the ages, how simple learning would be, but, perhaps, how useless it would be. God works within the framework of laws.

We would not deny our Heavenly Father progress. We would not

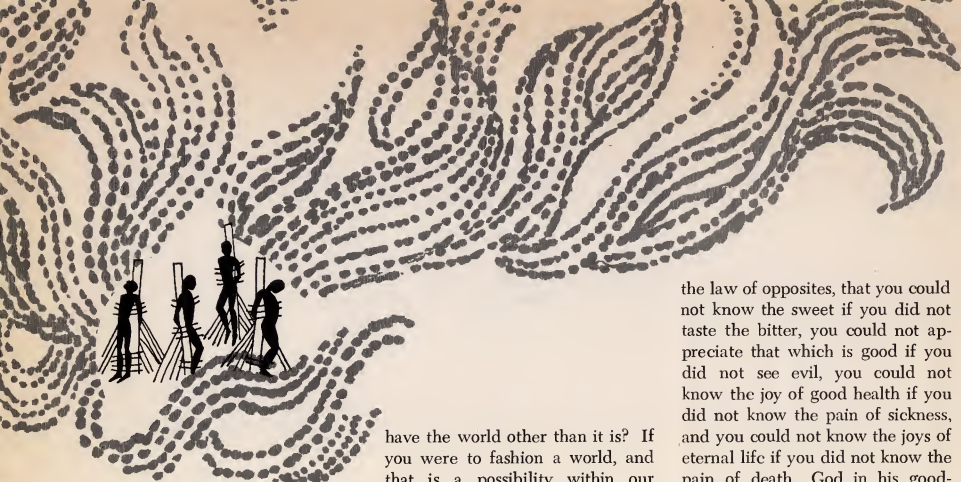
deny him the power to bring into effect new organizations of worlds and of galaxies, new kingdoms in which individuals achieve immortality with all the glory that accompanies such kingdoms. And when we talk about him being ever present, in our understanding we mean only in spirit, only in influence is he ever present; not in person, for in person he is confined to space and time with the accompanying limitations. And as we come to understand God and the laws by which he operates, we also come to understand that he is not responsible for evil.

There are two fundamental kinds of evil in the world that bring pain and suffering to mankind. One kind arises from man's relationship to natural law. Through the working of natural law, an earthquake may occur in mid-ocean and tidal waves for thousands of miles will strike against the shores of distant lands, bringing death and destruction. This happened some years

ago in Hawaii. Lightning sometimes strikes men working in fields. Snowstorms sometimes maroon people in their homes and automobiles and may freeze them to death if they are not properly clothed and sheltered to withstand the cold. Diseases sometimes rack people's bodies, leaving them in pain or crippled for life.

These natural occurrences are sometimes termed evils, yet from our experience with these natural laws, we learn great lessons. When the boll weevil struck the U.S. cotton crops, it looked for a time as if the cotton industry were at an end in America. But the very evil itself caused men in universities and laboratories to devise means to





combat the boll weevil, with the result that cotton now flourishes even more than it did before. The tidal waves that struck Hawaii caused men to organize means to give warnings hours before such tidal waves could strike, and the last tidal wave that struck Hawaii took not a single life.

Thus we learn great lessons without which progress would be impossible. I grant that the experience learned from the forces of nature is not of much value in this life if the person is killed by those forces. But if this life were the only life we were to live, there would be no answer to the problem of evil.

Another type of evil that we find is the evil that comes from human beings in their treatment of other human beings. In the story of Robinson Crusoe, by Daniel Defoe, Crusoe didn't know the word fear on his little island until he found the footprints of a man. Much of the fear, much of the pain, much of the sorrow of today comes from the cruelty of man. But would you

have the world other than it is? If you were to fashion a world, and that is a possibility within our philosophy, what kind of world would it be? Would you create a planet on which people would dwell that was not governed by law? Remember, that which is not governed by law is not dependable. If the sun rose one day and then forgot to come up for a month or so, if two and two did not always make four, what kind of world would it be?

Progress is possible only in a world of law—a world of law so dependable that scientists can predict the eclipse of a star or how long it will take a rocket to travel to the moon. All of the progress of the human race is possible because this is a world of law. If you were God, would you interfere with it? Would you stop the wind from blowing because it might inconvenience some? Would you have the rain quit just because you wanted to go on a picnic? Sometimes we would like God to interfere with the weather or the forces of nature about us, but if he were continually altering the forces of nature, he might destroy the very purpose of our existence.

God himself has indicated that if he does not work in accordance to the laws, he is not God. The Book of Mormon prophets taught

the law of opposites, that you could not know the sweet if you did not taste the bitter, you could not appreciate that which is good if you did not see evil, you could not know the joy of good health if you did not know the pain of sickness, and you could not know the joys of eternal life if you did not know the pain of death. God in his goodness and wisdom has brought us into a world where we may learn.

It's amazing how many people throughout the world have come to think of calamities as reflecting the will of God. There are even those who suppose that it is God's will that there are wars in the world. Nothing could be further from the truth. The heavens must weep over man's inhumanity to man. The Savior, when he was upon the earth in the flesh, taught us these things clearly.

In the parable of the wheat and the tares, he told how the servants of the owner of the vineyard went out and sowed wheat in the fields. When the wheat came up, weeds or tares grew up among it, and the servant said to the master, "Wilt thou then that we go out and gather them up?" The master said, "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." (Matt. 13:28-30.) No, the person struck by lightning in the field was not so struck because God was destroying someone who was wicked.

It was not God's will that the man be struck by lightning. God does not immediately strike down the wicked, but he allows the wicked and the righteous to live together. He allows the rain to fall on the just and the unjust, that there might be righteous judgment on the day of harvest.

On one occasion questioners related to Jesus how 18 men were eating their lunch beneath the walls of the tower of Salom when the tower fell and crushed them. Their question was, in effect, "Were these more wicked than the other people of the city?" And Jesus said, "I tell you, Nay: but, except ye repent, ye shall all likewise perish." (Luke 13:5.) And they came to him on another occasion and said men were meeting on the outskirts of the temple and that Roman soldiers, thinking they were fomenting a rebellion, fell upon them and slew them. And Jesus said, "Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay. . . ." (Luke 13:2-3.)

During World War II, there were some in Zion who promised our boys as they marched away to war that if they would keep the commandments of God, they would not be destroyed and would safely return to their homes. The First Presidency of the Church, in a special meeting held in the assembly room of the Salt Lake Temple, gave an important message bearing upon this problem. President David O. McKay, counselor in the First Presidency, read the message to the Church, in which the First Presidency made it clear that in the case of war, it is not only the wicked who are killed; the righteous as well as the wicked may stand in the way of the shrapnel or the bullet and may thus be killed. We must not judge that those who are slain on the fields of battle are only

those who have broken the commandments of God.

We ought to read again and again Chapter 60 of Alma, wherein a letter is written by a great general of this continent, the first Moroni, to Governor Pahoran. In answer to a letter he had received in which the people had supposed certain things that were not true, Moroni said, "Do ye suppose that,

because so many of your brethren have been killed it is because of their wickedness? I say unto you, if ye have supposed this ye have supposed in vain; for I say unto you, there are many who have fallen by the sword; and behold it is to your condemnation;

"For the Lord suffereth the righteous to be slain that his justice and judgment may come upon the

The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System, July 5, 1970. © 1970.

Those who keep things going

By Richard L. Evans

A letter from a friend has turned our thoughts to a citation from a current source: "To me there is an aura of grandeur about the dull routine of maintenance. . . . It is easier to build than to maintain. Even a lethargic or debilitated population can be galvanized for awhile to achieve something impressive, but the energy that goes into maintenance of things in good repair day in and day out is the energy of true vigor."¹ Applying this to "our present problems," the letter continues, "it is easier to win our freedom, build a nation and subdue a continent, than it is now to maintain that freedom, and live peaceably with ourselves. . . . It is easier to win the hand of a lovely girl than to do the less glamorous task of keeping [that lovely relationship alive]."² It may be easier to jump into a new marriage than to keep an old one sweet and sacred, as evidenced by increasing divorce. "It is easier to win new converts to a cause than it is to keep them in continued service. . . ."² It may be easier to begin new projects than to finish good ones already begun. And certainly it is easier to criticize and destroy than to cherish and preserve. Criticism is always easier than creation or preservation. Suddenly turning to something that seems new or suddenly tossing away something we have tired of may seem much easier—when maintaining and preserving require patience, discipline, duty. But there is a quiet kind of heroism in those who keep things going, who keep contracts, who keep commitments, who provide employment; who rear and teach and care for children; who maintain the sanctity of home and marriage; who live and uphold the law, and who contribute to the freedom, peace, and protection of community and country and to the preservation of all that is most precious. Rushing into what is new is sometimes exciting. But preserving what is good is an absolute essential—and he who keeps good things going is an often unheralded hero that we are deeply indebted to.

¹Eric Hoffer, "The Temper of Our Times."

²Based on a letter from Clifton G. M. Kerr.

wicked. . . ." (Al. 60:12-13.) Here was a prophet and a general who was also a realist. He knew what was happening. But then he notes an important fact: "... ye need not suppose that the righteous are lost because they are slain; but behold, they do enter into the rest of the Lord their God." (Al. 60:13.)

I have come to pity those in this world who do not know that they will live again. How despair must ride their hearts when a loved one dies! What a joy is our understanding that the righteous who die in this world of evil are received up in glory. We weep for those who have no hope of glory.

Would any of us have God take away the laws that cause bullets to be propelled or tidal waves to be formed? A world without fixed laws would become meaningless. Or would we take away the free agency of the individual? Would we have God prevent men from making war on one another?

Satan's plan would have prevented man from doing evil, but his plan permitted no personal growth. God determined not to take away man's free agency. But society may take it away. We don't allow one another freedom to do anything we please—we have laws that circumscribe our actions. But the Lord allows us to do as we please; he will not stop us if we have a heart that impels us to evil. I suppose that the time when God must have been most tempted to interfere with man's free agency was when his Son was nailed to a cross and in agony cried out, "My God, my God, why hast thou forsaken me?" But even then God withheld the exercise of his power, for if God were to interfere every time man was about to do evil, God would be responsible for the acts of all men, and there could be no judgment.

In the Book of Mormon we find an account that is relevant to this

matter of judgment. The prophet Alma, with Amulek, his missionary companion, converted a number of people in a certain area. But the great majority of the people who had not been converted seized the converts, tied them to stakes, put brush around them, and set fire to the brush. They bound Alma and Amulek and brought them forward to witness the burning of the converts. Amulek cried out to Alma, "How can we witness this awful scene? Therefore let us stretch forth our hands, and exercise the power of God which is in us, and save them from the flames.

"But Alma said unto him: The Spirit constraineth me that I must not stretch forth mine hand. . . ."

Alma didn't doubt the power of God to free him or the converts. He said, "... the Lord receiveth them up unto himself, in glory; and he doth suffer that they may do this thing, or that the people may do this thing unto them, according to the hardness of their hearts, that the judgments which he shall exercise upon them in his wrath may be just; and the blood of the innocent shall stand as a witness against them, yea, and cry mightily against them at the last day." (Al. 14:10-11.)

How can you render judgment on a man if you constantly interfere with his actions? There would not be a day of justice at judgment. Perhaps we need to review the events and catch the spirit of the 121st and 122nd sections of the Doctrine and Covenants. The Prophet Joseph and others were in prison in Liberty Jail, Missouri, confined in a room about 14 by 15 feet.

On each side there was only one slit of a window about two inches wide. It was cold, and there was never a fire. They could not sleep at night, but kept moving about to keep from freezing to

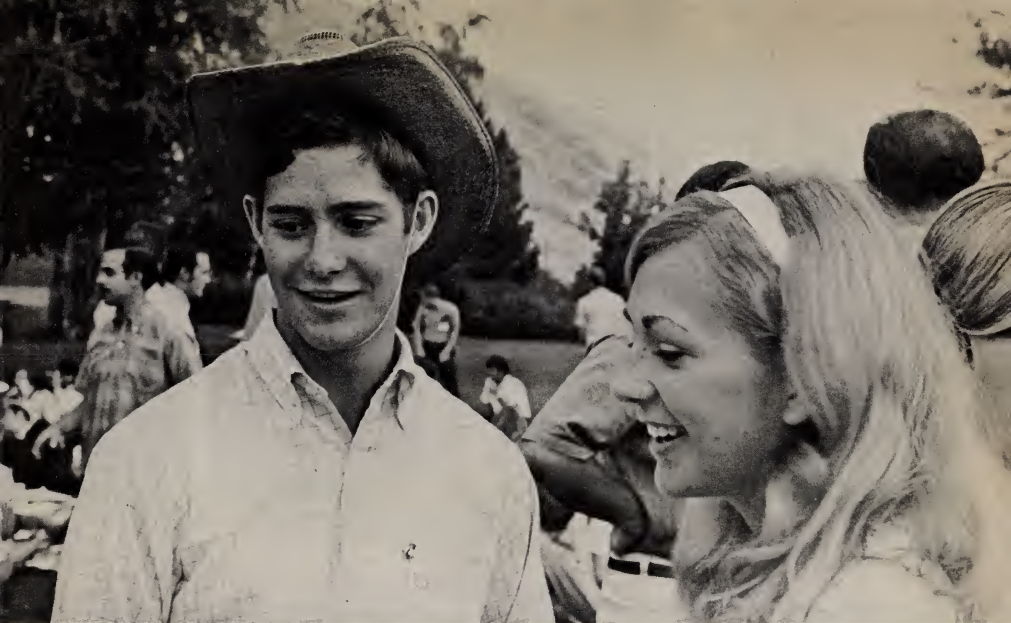
death. They could get a little sleep in the middle of the day when two or three ragged blankets were thrown in to them. They ate filthy food. But worse than anything else, they heard tales from the guards about the plundering of their homes, destroying of their cattle, ravaging of their wives. Finally Joseph Smith cried out, "O, God, where art thou? And where is the pavilion that covereth thy hiding place? How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people. . . ." (D&C 121:1-2.)

Sometimes in our agony of spirit we feel like crying out to God, "O, God, where art thou? Must we endure these sufferings?" The Prophet received the answer of the Lord: "My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment. . . . Thou art not yet as Job; thy friends do not contend against thee. . . ." (D&C 121:7, 10.)

Then the Lord reminded Joseph that "the Son of man hath descended below them all. Art thou greater than he?" (D&C 122:8.)

"... Know then, my son, that all these things shall give thee experience, and shall be for thy good." (D&C 122:7.) In this message we find a remarkable philosophy. From that day on, the Prophet Joseph never complained again. Yes, there is much misery in the world. But even as Paul the apostle, we need to say, "If it were not for our hope in Christ we would be of all men most miserable." (See 1 Cor. 15:19.)

The gospel provides us with a philosophy that enables us to meet all that life can bring, both good and evil, with an assurance that all these things will give us experience that will be for our good. What a blessed philosophy—what wonderful truth! ○



**The Era
of Youth**

Featuring: (The LDSSA Conference
The Laurelife Conference





Linda Stapley from Arizona was official chorister for general assemblies.



President Harold B. Lee addressed delegates in a special meeting, counseling leaders with their responsibilities of example on campuses the world over.



Elder Richard L. Evans gives the keynote address in Pardoe Theater at Brigham Young University, convention site.



Executive officers of LDSSA stand with Pur-
sult of Excellence Award winners: top, left to
right, Dr. Frank Bradshaw, Elaine A. Cannon,
Dr. J. Marvin Higbee, Bishop Sterling Work-
man; front, Dr. Homer R. Warner, Elder
Marion D. Hanks, Dr. Alexander Schreiner.



The LDSSA Confer- ence

By David
Bly

• England, Germany, Canada, Hawaii, and continental United States from Boston to California were represented in the four-day conference of the Student Association of The Church of Jesus Christ of Latter-day Saints. The conference was held on the Brigham Young University campus, under the direction of Elder Marion D. Hanks, Assistant to the Council of the Twelve and managing director of the association.

The theme of the event was read during the opening session

by Richard Boyer, Student Association president at the University of Utah: "I pray not that thou shouldest take them out of the world, but that thou shouldst keep them from the evil." (John 17:15.)

In response to the theme, Elder Hanks counseled the 500 college and university student delegates to "be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:2.) And from this point forward the conference delegates met in discussion groups, chatted over lunch, and listened to wise, spiritual public and Church leaders on matters relevant to being in the world but not of it.

Delegates were largely upper classmen and graduate students from noted institutions of higher learning and from junior colleges and some trade and technical schools. Holding their annual conventions in conjunction with the conference were Lambda Delta Sigma and Sigma Gamma Chi, collegiate sorority and fraternity sponsored by the Church.

During the conference new officers of the groups were announced and sustained. Called by the First Presidency to lead Sigma Gamma Chi was John Preston Creer, with Bruce Bowen, Louis Callister, Jr., Frank Day, Rolfe Kerr, and Ryck Luthi as assisting officers. Sterling Workman is executive secretary.

Nedra M. Warner is president of Lambda Delta Sigma, assisted by Diane Dunford, Barbara

Winder, Ruth Eichers, and Marie Mills. Elaine Cannon is international adviser. The group is on 70 campuses, with nearly 4,000 girls having been initiated in the past three years.

The Student Association's organizational structure provides for a stake president to be named priesthood leader by the First Presidency for a certain region, area, or campus. He in turn will call a student president, two vice-presidents, and a secretary to serve as leaders of the student council of the Student Association. Representatives from the various agencies of the Church relating to college-age students will sit on the council.

Workings of this structure were considered in depth. An interesting exchange period was conducted with members of the Church's Youth Correlation Committee. Elder Hanks fielded the student comments submitted to W. Jay Eldredge, general superintendent of YMMIA; Florence S. Jacobsen, general president of YWMIA; Dr. Alma Burton of the Department of Seminaries and Institutes; and Lynn S. Richards of the Sunday School general superintendency. Presiding Bishop John H. Vandenberg was also in attendance that afternoon.

Elder Richard L. Evans, chairman of Youth Correlation, spoke to the assembled delegates about becoming a part of the world in the sense that one cannot influence people unless there is contact with them. "It is easier to convert a friend than an enemy," he said. In speaking of success, Elder Evans suggested that to

David Bly, convention reporter, is a 23-year-old student from Magrath, Alberta, Canada, an Era of Youth contest winner, and editor of the Ricks College *Viking Scroll*. He has served a mission to South Africa.

those who had received as much as they, mediocrity was unacceptable. "If it's mediocrity you're seeking," he said, "you've probably already achieved it."

President A. Theodore Tuttle shared tender feelings and strong convictions regarding prayer; he quoted President Joseph Fielding Smith as saying, "The philosophy and wisdom of the world mean nothing save they conform to the revealed word of God."

In summing up the role of the Student Association, Elder Boyd K. Packer of the Council of the Twelve told the students that at this time of campus unrest and turmoil, "You stand there." Bishop Victor L. Brown reminded youth of their special relationship to God.

George Romney, U.S. Secretary of Housing and Urban Development and prominent Latter-day Saint, responded to a special Pursuit of Excellence Award given to him by revealing nuggets of wisdom he's learned along the path of life. His candid, spiritual manner won him a standing ovation. "America needs Americans as great as its principles," he counseled students, suggesting a similar standard is true in the Church. Bruce Skidmore of Lansing, Michigan, presented the award.

Other recipients of the Pursuit of Excellence Award were Dr. Homer Warner, in the field of medical science, and Dr. Alexander Schreiner, chief Tabernacle organist, in the field of musical arts. A special service tribute was also paid to Elder Hanks, in honor of his long service to youth. "He that is greatest among you shall be your servant" (Matt. 23:11) was inscribed on his plaque. Presenting these awards were Dr. Gilbert

Snow, graduate dental student at Loyola University, Chicago; Ute Winkler, University of Gutenberg, Germany; and Phillip Smith, University of Birmingham, England.

The rapid exchange between student delegates, Student Association leaders—Dr. J. Marvin Higbee, Dr. Frank Bradshaw, and Sister Cannon—and the guest speakers was an exciting part of the workshop sessions.

Analyst for the seminar on minorities, civil rights, and BYU was Dr. Heber G. Wolsey, assistant to the president of Brigham Young University. The role of the LDS woman was discussed by Dr. Virginia F. Cutler, BYU professor of home economics. Helen Tingey, co-chairman of the MIA's M Man and Gleaner committee, led the discussion on the Student Association and the MIA. The Latter-day Saint college student and the institute of religion were discussed by Dr. William E. Berrett, administrator of seminaries and institutes.

A panel discussion on questions and answers in the academic world featured Elder Hanks, moderator; Dr. Neal Maxwell, Dr. G. Homer Durham, and Dr. Terry Warner.

Following a banquet Saturday evening, the Pardoe Theater in the Harris Fine Arts Center was filled to capacity as over 500 people crowded in to hear President Harold B. Lee, first counselor in the First Presidency.

"The best thing is to do the right thing at the right time without being told," said President Lee. "The next best thing is to be told only once."

"I say unto you, young leaders," he concluded, "carry back with you a strong testimony of the truthfulness of the gospel. It is the strongest weapon a human



A western barbecue on the patio lawns of BYU preceded an old-fashioned square dance.

Members of Church's Youth Correlation Committee form a panel to answer questions put to them by delegates.



Chaperones and international officers of Lambda Delta Sigma, Church society for girls, are Diane Dunford, Colleen Workman, Helen Bradshaw, Nedra M. Warner, Marie Mills, Lynn Higbee, Ruth Eichers, and Barbara Winder.

being can have."

The final session of the conference was held in the Tabernacle. The group attended the Tabernacle Choir broadcast and heard Dr. Schreiner speak and play the organ in a special meeting. The delegates then moved to another room of the historic Tabernacle for a testimony meeting.



John Preston Creer, newly called international president of Sigma Gamma Chi, top, and Ute Winkler, delegate from Germany, caught in conference moods.



George Romney is presented with Pursuit of Excellence Award by Bruce Skidmore, delegate from Lansing, Michigan, following an exciting address by the Cabinet member.



Phillip Smith, delegate from England, takes advantage of recreation break for a little American bowling.



Delegates line up for traditional western barbecue.



Spectacular mountains framing the campus were thrilling to delegates from far places who picnic on the lawn.



Lynn S. Richards, assistant general Sunday School superintendent, and Bishop John H. Vandenberg chat during a break at LDSSA convention.

At Laurelife, skits on what it means to be a 16- and 17-year-old girl were featured each day (right).



The Mormon Youth Symphony and Chorus, featured at special fireside (below).



Laurels participated in discussion groups (above) and workshops on grooming (right).

Laurelife Is...

By Sue Gardiner*



• Memories of Laurelife—the Laurel Leadership Conference held at Brigham Young University August 22 to 26—are for remembering for more than a fleeting moment: they are a part of each Laurel's everyday life.

Laurelife is music from folk singing groups and seeing an original "Laurelanny cow." It's a fashion show featuring the midi-look, and a jogging tour of the fabulous "Y" campus.

Laurelife is spirituality—having the sacrament blessed by

*Sue Gardiner, a Laurel, was co-editor of a daily newspaper published at the Laurelife Conference.



Laurels who formed launching committee are Carolyn Platt, Becky Child, Kris Theurer, Sue Hill, Becky Landward.

Laurelifelife newspaper staff: Debbie Hanni, Janice Ensign, Janet Baumgartner, Sue Gardiner, Becky Olsen.



"Laurelife is giving, it's loving
and living,
It's sharing our talents with all
that we see.
Laurelife is caring, it's hoping
and daring
To be what a Laurel's expected
to be . . ."

Presiding Bishop John H. Vandenberg and Bishop Robert L. Simpson. It's hearing Elder Marion D. Hanks tell of the magnitude of a woman's influence. It's a promise by President Harold B. Lee that each girl might use the strength of his testimony until she develops one of her own. It's knowing we must be a light unto the world through our example as children of our Father in heaven.

Laurelife is the blossoming of new friendships—the joy of being with 2,500 girls who have the same ideals as you do. It's meeting in a small group for family night each evening and feeling the calmness and assurance of family prayer. It's a closeness felt as you see a shimmering teardrop in a roommate's eye.

Laurelife is learning how to make the most of dating experiences, how to turn a house into

a home. It's preparation for a career in counseling, nursing, or the business world. It's sharing creative talents in art, writing, drama, and dance. It's participating with others in your residence hall in a talent show.

Laurelife is hearing inspirational messages from Bishop Robert L. Simpson and Elder Boyd K. Packer and their wives. It's meeting the sun for an early-morning chorus or orchestra rehearsal. It's laughing at boy-girl dating tactics in a clever skit. It's a musical uplift from the Mormon Youth Symphony and Chorus.

Laurelife is a bow and arrow, a golf club, a bucket of water, as you relax during recreation hours. Laurelife is a bashful Miss Congeniality, a delicious banquet with the gift of a Laurelife charm, a concert by the King Cousins.

Laurelife is the example of an

inspired launching committee—five Laurel girls selected to plan and conduct the conference—and from fifty other Laurels in charge of various phases of a most successful five days. Laurelife is the gentle promptings and wisdom of members of the YWMLA general presidency and general board. It's singing softly "I Am a Child of God," tingling to the beautiful faith of a 17-year-old convert in testimony meeting, the hope for an eternal meeting expressed in the farewell song, "God Be With You Till We Meet Again."

"Laurelife is growing, it's reaping and sowing,
It's planting the seeds of a faith that is strong.
Laurelife is doing, perfection pursuing,
It's being too busy with right to do wrong."

—"Laurelife," by Sue Hill



"Male Delivery" dating panel gives Laurels hints on how to get along with boys.

Youth speaker in sacrament meeting tells of joys of being a Latter-day Saint girl.



"Love Mormon Style," one of the clever general assembly productions.



Workshop on fashions (far left) and happy faces of Laurels from all over United States and Canada (left).



Leisuretime activities found Laurels planning family night surprises (far left) and participating in sports activities (left).



It's all **YOURS!** Your Magazine Your world in print

Under its own wraps
from Church headquarters

Place your subscription now so you
won't miss the special first issue,
January 1971.

Get in on the beginning and all the
rest of the months to come, with a
publication filled with articles geared
especially for young adults in
today's world.

CHURCH MAGAZINES
79 South State Street
Salt Lake City, Utah 84111

Please enter a year subscrip-
tion to the new youth-young adult publi-
cation for:

Name

Address

City..... State..... Zip.....

Give credit for this subscription to:

Ward

Branch

State

Mission

Subscription price: \$3.00 a year.

What Is the Church Saying to You?

By Elaine Cannon



● *You are in the midst of young living. You are probably a member of the Church—or about to become one. We're interested in your viewpoint about your world and the Church.*

There are those who suggest that religion today is irrelevant, that it has little to offer the searching student, nothing much to say to the wayward, worldly one, and no answers to meet contemporary needs.

We wonder about such statements, in the face of thrilling statistics of LDS church attendance, participation in auxiliary programs, and temple marriage. We wonder why there are any at all who fall by the way and withdraw from the pursuit of growing in the gospel, when this church offers such valid direction for good living. Perhaps they aren't considering Mormonism thoughtfully enough.

What is your viewpoint? What answers are you getting from Church leaders, publications, manuals, classes, scriptures, experiences? We asked a number of you, and are printing some of your expressions. Let us hear from others of you. Let us "teach one another" while yet we may.

Q. What is the Church saying to you?

A. Lori Duncan (Salt Lake City, college senior):

The Church is telling me that in these times of tremendous confusion, dissent, and moral decay, there is a way to find true happiness; that there are eternal truths upon which we may base all of our thoughts and actions; that there is a gospel of principles that will withstand all tests of time and relevancy; that God is concerned with us, his children, and has spoken to us in these latter days that we may have meaningful, fulfilling lives.

There are those who, of course, would say our church is no longer relevant, that God is now dead and man is sophisticated enough academically now that he no longer must depend on the church and God.

I marvel that anyone, no matter how keen, how brilliant or well educated, can watch a child be born, a flower bloom, a sun set, and not acknowledge the existence of a living being whose powers and knowledge so far exceed our own as to bring us to our knees in grateful and awesome humility.

How can they, even without accepting his existence, deny the truthfulness of the principles of the gospel, when they are literally surrounded with examples of both kinds of lives all around them, lives filled with peace from righteous living as well as lives of misery and regret.

Q. What answers are we getting from Church leaders?

A. The leaders of the Church are living examples to us of total commitment to the gospel and to Christ-like living. They are special witnesses and agents of the Lord, and we may look to them for guidance in coping with our contemporary needs. The Church has always confronted dissent and criticism on certain issues. Its leaders are not timid or apologetic for our beliefs, but rather face the world with firm convictions. They stand amid the confusion and reassure Church members of the divine revelation being given.

Q. What answers are we getting from scriptures?

A. I find the scriptures to be a never-ending source of strength and comfort. I used to have to exert such will power to make myself read the scriptures. They seemed so dull, so far removed from my real world, until an institute teacher challenged me to read 15 minutes each day. He promised me that I would soon develop an appetite for reading and would benefit from it more

and more each day. I tried it and, though it seemed hard at first, he was so right! Now I find I sometimes have to exert will power to stop reading the scriptures after half an hour and turn to my other studies.

That bit of reading sets the whole tone of my day. As I go about work and school, passages come to mind and change my entire perspective as I set priorities and make decisions. They lend me that extra ounce of strength it takes to give when it would be easier to turn my back, to smile when I would rather blow up, to channel my thoughts and my conversation away from gossip or intolerance. It helps me avoid what Elder Marion D. Hanks calls "getting caught in the thick of thin things."

When I slip and neglect my scripture reading, as I too often do, I feel much weaker and more vulnerable to temptation. Though its impact is subtle, often even subconscious, the difference it makes in my life is profound.

I become more amazed each day at how applicable the scriptures are to my life, my trials, and my problems, and at how little human nature has changed since Adam. We still fight the same battles, wrestle with the same temptations, receive the same blessings and answers. Indeed, the scriptures are relevant in my daily living.

Q. What answers are we getting from institute classes?

A. While we are young, especially in college, we are expected to assimilate a tremendous amount of new knowledge. We are taught to think analytically and critically. We are exposed to several, often incompatible, ways of thinking and are asked to choose for ourselves our own philosophy. More than ever before, I have felt a need for a balance in my life, to be maturing spiritually as well as physically and intellectually. I have felt a need to fit this new knowledge into my spiritual convictions. Institute and seminary classes have played a very significant role in this endeavor. It has been an important link between gospel principles and my real life. It has made the gospel livable.

I remember many times in high school and college days when I have had serious doubts or questions for which I could not find satisfying answers. In frustration I would confide in my seminary or institute teacher, knowing that he was sincerely concerned and that he advised with authority because his life was exemplary of how I should live. Almost every day of my life I am confronted with little decisions and situations that call to my mind specific lessons and pieces of advice I learned from good seminary and institute teachers along the way.

Q. What answers do you get from your peers?

A. I find great strength in the examples of my peers. To get up and walk out of an offensive movie; to stand up and defend—even befriend—a person whom everyone else ridicules; to be the only one of the crowd to say no to drinking, to dishonest though seemingly harmless pranks, or to breaking the Sabbath day—all of these actions take a person of strong character. Such people among my friends have given immeasurable courage to others.

I remember a night when some friends and I sneaked into a movie through the exit without paying. We were laughing and feeling smart and smug about it when, without a word, one of my friends got up and left the theater. Suddenly, being dishonest didn't seem funny to us anymore. One by one, each of us walked out, each secretly wishing we had had as much courage.

Probably the most well-respected boy I know is a young man who makes friends with all kinds of people, regardless of their beliefs or status. He is loved among church members, fraternity members, and classmates. He is always the life of the party and a fun date, yet he has never lowered

his high standards in any way to win a friend or to get a laugh. He gravitates naturally toward positions of leadership, because his peers, even the weakest ones, sense his strength of character. He has changed the lives of many persons.



Q. Does the Church help you in daily life?

A. *Melody Williams (15-year-old New York FHA president):*

For most of my life I lived in a community that was all Mormon. Then we moved to a place where we were the only Mormons in the school, and many things that happened tested my faith in my religion. Our branch was small, and most of the members were converts. The testimonies of the converts were so strong that they helped build my testimony, and consequently I became more involved in the Church.

I feel the Church has set an excellent example for young people. The Era of Youth is one big help. It is especially for young people and their problems. Also, the Church has given us a lot of help on drugs, sex, and many important issues that face the youth of today. Our Church teachers have helped us to learn facts about such problems.

But most important of all is the one person we can always go to with our problems: our Father in heaven. I know that he has helped me make many important decisions. He has also helped my parents to teach me the true and the right way. The Church has taught me how to be closer to him. Thus, I feel that the Church has thousands of ideas to offer the searching students if only they will listen.



Q. Is the Church important in your life?

A. Bryant McOmber (*law student from Palo Alto, California*) :

At its inception in 1869, the YWMA was given the title of Retrenchment Society, its basic purpose being to shield the youth of Zion from worldly influences. Subsequently this name was discarded and today we call it the Mutual Improvement Association, whose motto is "the glory of God is intelligence."

To me this change represents wisdom. In the parable of the pieces of silver, the "retrenchment" servant, upon receiving his piece of silver, hid it away, reasoning that if it could be removed from a world of uncertainty and challenge, it would still be there at the master's return. It was. But while the "improvement" servants took their allotments out into the world and increased them several times and thus received praise and greater responsibilities, the "retrenchment" servant was scolded and his piece of silver was taken.

The Church, with its positive powers, has been restored. Its relevance today is directly proportional to our success in utilizing it as a means of improvement instead of retrenchment. A great source of satisfaction and development to me is the association with other students and young professional people in the ward I attend who are concerned with current religious and social problems. The Sunday School classroom serves as a forum for stimulating discussions, where the challenge

is to internalize and apply Christ's principles, such as how to love our neighbors. It is this continual effort that makes the gospel meaningful in a contemporary setting and provides substance for the growth of my testimony.

Q. Do you feel the gospel is relevant in today's world?

A. Tom Schwartz (*graduate student and journalist from Wisconsin*) :

It is hard to know where to start a statement concerning the relevance of the gospel in my life. When I look at the principles that motivate my life, the values and ideals that give purpose and direction to my life, I find that they can all be traced back to the gospel of Jesus Christ. The influence of the gospel on my life is difficult to measure simply because it is so pervasive. It has reached every area of my life; and every decision I make, every action, is enriched and deepened by the fact of my membership in the Church.

I have found that some of those things that I have been taught to value are now coming to be valued by the secular world. And I am a bit amused by the tendency of the secular world to act as if it has discovered something new. Long before the secular student was introduced to the socratic notion that knowledge is virtue, I was taught that the glory of God is intelligence. I was taught to read good books and to develop my talents. I find myself today committed to the educative process. Because I am a Mormon, I am proud to be a student. And long before the secular student was infected with a social consciousness, I was taught that true religion concerns itself with the victims of society: the poor, the oppressed, and those who are discriminated against. Now I fight for social equality and against envy, hatred, and prejudice.

These values point out the secular relevance of the gospel. There is another relevance, however—a deeper relevance, and one that leaves a lump in my throat and fills the furthest recesses of my heart with humility. That is the gift of Jesus Christ. This is my memory of that gift.

Jesus knew me, for I was his younger brother. He knew me well. He knew that I was weak, slow to do good. He knew that I would make mistakes, that I would take more than I would give. And he knew that I would be too slow to repay my debt. Yet he loved me. He loved me so well that he assumed responsibility for my debt and cancelled that debt with his blood. That is the relevance of the gospel to my life. ○



What Do You Read?



Note: Nancy Twitty, reporting for the Era of Youth, questions her peers on their reading tastes and habits. Participating in the discussion are:

Mel Pyne, 18, who has been active in football, basketball, and track, and has been a seminary officer.



Rick Hymas, 18, a 1970 high school graduate who wants to go on to law school.

Julie Butler, 18, a debater who plans to be a junior high school English teacher.



Lowell Anderson, 18, a debater and all-state football player who wants to be a doctor.

Richard Hoopes, 19, who is majoring in business economics and played on the 1969 all-Church basketball team.



Kathy Pope, 18, active in student body offices, who wants to teach high school English.

Lora Bodine, 16, a high school junior who loves drama and plans to teach speech.

• "Reading serves for delight, for ornament, for ability. The crafty condemn it; the simple admire it; the wise use it."

Little did Francis Bacon realize when he made this classic statement that he could well be describing youth of the '70s. The wise? Seven normal, "now-generation" teenagers, all active Church-doers. Wise because they read, but wise more because they use it. Sharp, crisp, aware, intelligent, directed. Here's what they think about reading:

Is reading really as important now as it used to be?

Julie: Yes, it definitely has its place, although a lot of things



By Nancy Twitty

have moved in on it. Reading is a good escape. It gives you a chance to relax and put your mind on other things.

Lora: I learn insights I wouldn't realize otherwise. When I read about people, I learn how to understand them better.

Mel: It's the unnoticed things you learn through reading. You find ways to express yourself through reading the expressions of others.

Lowell: Reading gives me a better insight into what's going on around me, as well as how I can better myself. But I don't usually read unless I have a purpose in doing it.

What do you read?

Kathy: I enjoy historical novels. I identify with the characters and wish I could be more like them. I don't read enough news articles or Church books, and I wish I would spend more time doing that.

Mel: I like scriptures because that's what I need most, and that's where the truth is.

Lora: Novels are my favorites. I like them because they have symbolism and make me think.

Richard: I like to read short stories, because they usually deal with a person's character. I get excited when I see the character of a person revealed.

Julie: My taste in reading is wide. I like plays and symbolic novels, but I think I enjoy reading magazines and newspapers more because that's where you learn the most about people.

Rick: I too like newspapers and magazines the best, because I've always been impressed with people who know what's going on. To be a success in anything these days, we have to be informed, and reading novels just isn't enough. Sure, we can gain an appreciation for life, but that doesn't help us know about *today*.

What about reading scriptures?

Richard: Often the stories we read in the scriptures apply directly to our lives. When I have a problem, I can always look back to Alma and see how he solved it. Or I can go to the Book of Mormon and find answers to many pertinent questions of the day.

Julie: My religion teacher told us that if we would read the scriptures and have a good balance with our academic studies, the scriptures would

help us just as a good team of horses pulls the cart better.

Do you really have time to read?

Lora: You have to *make* time.

Richard: I like short stories because I can read them in just a few minutes.

Rick: If I'm really interested in a book, I find there's a lot of time.

Kathy: If I get to bed before 10:30, I read 15 minutes in the Book of Mormon, and on Sunday, I spend quite a bit of time reading.

Lowell: Since I work late, I find it's convenient for me to read the newspaper when I get home, and now it's a habit.

How do books with bad language affect you?

Lora: Novels with bad language really have an effect on me, because words are put into my mind that have never been there before. What you read has a strong effect.

Lowell: Your mind is always storing something, and it will store what you read, too.

Mel: It's not a matter of who you are or where you come from. If you read books that convey bad thoughts, they will be implanted somewhere in your mind. Even if those thoughts aren't cultivated, they are still implanted.

Mel: Yes, we need to be selective in choosing books or magazines that emphasize good. We don't need to look for the bad, because chances are we'll see it anyway.

Kathy: If the emphasis of a book is on bad things, we should stay away from it. We should read things that emphasize the good instead. ○

Fiction

• Jason Call squinted through the dust as horse's hooves rose and fell in the yellow dirt of the quiet street. Eyes puffed slightly from the swirling cloud and wrinkles lining hollow cheeks—both, in a way, belied his 34 years.

Midway through the small town he pulled the wagon up in front of a weather-scarred building. Above the door, words in yellow built an arch on warped boards: SCOTT CITY MERC.

Jason reached back and shook his son. "Ronnie. Hey, Ronnie."

The boy threw the tarpaulin aside, brown hair rumbled. Troubled sleep shadowed his eyes and hung to the gaunt face. They climbed from the wagon, tethered the team to the hitching rail, and mounted the steps to the open door of the small store.

The smell of oiled wooden floors and new leather sent pangs of homesickness through Jason. How long now? Two months since they'd been in a store? Since the sights and smells and colors of newness?

Inside, a woman was hanging lace from a display rack. "And what can I help you gentlemen with?"

"Good afternoon, ma'am. We need about sixty board feet of lumber."

"You're lucky. We just got a shipment yesterday."

Soft silk rustled, and a young girl moved through the open door. Golden braids hung down her back, and her dress was frilly, new, and expensive.

"Hello, Paula," the woman said. "And happy birthday. How does it feel to be 16?"

"Hello, Mrs. Martin. Just fine, thank you."

"I'll be with you in just a moment." She turned to Jason. "Anything else?" Through the open door she

saw the wagon outside, a dust-covered plow tied to the back. "Going west?"

"That's right. Utah."

"Utah! I heard those Mormons who settled there had a pretty rough time." She eyed Jason closely. "By the way, you wouldn't be one of them, would you?"

"Not yet, ma'am, but we're hoping to be in another two weeks."

At the sound of the rustle of silk again, the woman hurried to the open door. "Just a minute, Paula. Paula!" But the girl, running across the street, didn't look back.

Jason paid for his purchase, and he and Ronnie began sliding lumber in the wagon from a stack against the building.

The girl, Paula, suddenly appeared from across the street, a step behind a husky man. His hair was slightly gray at the temples, and in his face one could see the signs of long-suppressed anger. He moved to the porch steps and watched Jason untie the horses. "They tell me you're a Mormon. Or almost, anyway."

Jason looked at him. "That's right. Any laws against it?"

"No laws, but then they tell me there's quite a few places with no such laws, places not exactly healthy for Mormons." A half smile pulled at the man's thick lips, and emotion moved strong in his voice. "Well, Scott City is one such place. You're courting trouble if you hang around here." Abruptly he turned and stalked away.

Kenley Reese, a Sunday School teacher in the Utah State University First Ward, has recently returned to college. He and his wife have four children.



And Then We Grow

By Kenley Reese

Illustrated by Ralph Reynolds

Uncertainly, the girl turned. "Daddy! Aren't you going to ask him? Daddy!" Perplexed, she looked at Jason, then hurried after her father. "Some reception," said the woman from the porch. "Don't pay too much mind to Ross Sloan, though. He's just a bit touchy when it comes to strangers, especially those with plows. He owns a ranch outside of town, and he's been fighting squatters for the past year now." She raised one hand. "Well, good luck to you, and if you're back this way, stop in again." She disappeared inside the store as the wagon moved down the dusty street.

Beyond the last house of Scott City, Jason swung from the deep-rutted road and drove for a while in the open desert. The smell of sage, of chaparral, as iron tires smashed the brush, brought Francine into his mind. How she'd loved the high desert—extremes in temperature and clean crisp air, the endless view and cleansing effect after a sudden rainstorm.

Jason closed his eyes, fighting the hurt that stabbed at him, trying to force the picture away. He stopped the team and climbed from the seat of the wagon. They unloaded the lumber, took a hammer, a saw, and some rusty nails from beneath the seat, and then slowly began the task of forming a pine box.

The coffin built, they dug in silence. A buzzard circled, high, loose, in the dead hot air, then drifted on the wind toward the west.

They finished the grave just before sundown. Tenderly, Jason removed a sheet-covered form from the back of the wagon and laid it in the rough box and nailed the lid. Then, with a worn rope, they lowered the coffin into the hole. →

As clods banged loudly on top of the box, Ronnie suddenly dropped the shovel and turned blindly toward his father, flinging his arms around Jason's stomach, violent sobs racking his body. Jason sat on the pile of earth, holding Ronnie's head on his chest. Resting now, his son's shaking body against his own, he felt the restraining bonds that had held him for two days slowly release their grip. The pain stirred sharply in his chest, squeezing unbearably, moving up slowly, constricting his throat, until finally the tears began.

Jason had no sense of time spent there, of rocking gently back and forth, or of when his son's tears were gone. He was first aware of his own tears spent. Slowly he pushed Ronnie to arm's length and wiped tears from his son's face with a rough but tender hand. "Why don't you water the horses, son, and start some supper. I'll finish this and then we'll eat."

The boy moved off, and Jason continued to cover the grave. He made a crude marker from two board ends and wrote, with a small piece of charcoal: *Francine Call-In God We Trust*. Then slowly he moved to the fire that Ronnie had built.

Ronnie sat against one of the wheels, scratching in the ground with a broken stick. "How come they all treat us like dirt?"

Jason turned the meat. "You mean the man in town there?"

"Yes. And back home, too. Why did they burn our house and fields? Even when they knew that mom was sick, that she shouldn't be going anywhere? What difference should it make what we believe?"

"I can't rightly say, son. Partly human nature, I

guess. Things that people don't understand are things they're most afraid of. And they strike out, not really knowing what they're striking out at, but having to react to the fear in some way."

Suddenly, with violence, Ronnie flung the stick away. "Well, I hate them for it! I hope God makes them all suffer! I hope—"

"Ronnie!" Jason reached out and touched his son. "No, Ronnie! Remember what Christ said when he hung on the cross?"

Ronnie nodded his head, ashamed as he stared at the ground. "Yes, I remember. He was stronger than I am, though."

"Yes, son. But that's what we're here for—to try to become that strong. You know how it hurt your mother when you thought like that of people."

After finishing the meal, they tiredly crawled into bed. Jason lay awake till he heard the steady rhythm of Ronnie's breathing; then he reached across and pulled the blanket snug around his son. As his hand brushed Ronnie's cheek, the old worry came again. Could he, Jason, finish the job that he and Fran had faced with their son? Could he somehow help Ronnie over the hurdle of regaining a belief in men and chucking aside the hate and mistrust—a hate and mistrust that shouldn't belong to any man, let alone a 12-year-old boy? It wouldn't be easy, not with people like Ross Sloan persecuting them wherever they turned. Yet somehow it would have to be done, or the now-small canker would turn to a deadly disease.

The next morning when Jason and Ronnie rolled out of bed, the sky was overcast, gray, and gloomy. They were putting the last of their things in the wagon

when Paula Sloan rode into camp, wearing a rain slicker and with a bedroll tied to the back of her saddle. "Could I talk to you, mister—"

"Call, ma'am. Jason Call."

"How much would you charge to take me with you?"

Jason shook his head. "I'm sorry. It's out of the question—you should know that. Besides, you know nothing about us."

"I know enough. You're Mormons, aren't you? And you're going to Utah, aren't you?"

"Yes, but what does that have to do with it?"

She bit her lip. "I've got to—I've got to find my mother and sister. You see," she hurried to explain, "my mother joined the Mormon church when I was 13. Daddy said she was going to Utah and was taking me and Penny with her—that's my sister. Penny was just a baby then, so daddy took me and we came out here. And—and I've got to find them. I've got to!"

The sound of horses' hooves from down the wagon-rutted road startled them. "What are you doing here, Paula?" Ross Sloan called as he pulled up beside them.

When Paula avoided his eyes, he turned to Jason. "What have you put her up to, mister? Wasn't one enough? You trying to ruin my whole family?"

"Mr. Call isn't ruining anyone's family, daddy. He won't take me."

"Well, that's a switch—Mormons turning down a chance to recruit a woman! Tell me, Call, how many wives have you got anyway?"

Ronnie moved to stand by Jason.

"Huh, Call? How many?"

Jason waved a hand toward the grave. "None, Mr. Sloan."

Ross glanced at the fresh mound of earth and read the words scrawled on the board. As he turned back to Jason, his voice was softer, more deliberate. "Tell me, what's religion ever done for you? If your church is so right, how come you're here with a broken-down wagon and a hungry kid and a new-filled grave? You must be crazy!"

"I'm no different from you, Sloan. I loved my wife as you must have loved yours. We cry tears when we're hurt and bleed when we're cut, the same as you do. My children need love and food and shelter like anyone else's. We hope for a better world, and, like anyone else, we look for ways to make it like that."

"Well, you're crazy if you think that better world's going to come through your way of thinking."

Lightning flashed and thunder rolled, much closer now. Ross Sloan glanced up at the sky. "Take some advice, Call, and cross that river before it storms, or you won't get across. And as sure as you're standing there, if you come back to Scott City, I'll have you tarred and feathered." He turned, caught the reins of Paula's bridle, and led her horse back toward town.

By early afternoon Jason and Ronnie were several miles from Scott City. The rain was coming in torrents now, and lightning flashed and thunder rolled as the wagon slid in the water-filled ruts. As they turned slowly west, Jason saw movement back on the road. Another turn south, and they paralleled the swollen river, filled with logs and floating debris; and finally Jason could make out a rider a few hundred yards back on the road.

A sudden streak of lightning knifed through the sluicing rain, and an instantaneous thunderclap shattered the air. Jason looked back but couldn't see the rider. Suddenly, only yards away, he saw the horse and rider racing blindly over the bank toward the river. They plunged into the water, and the horse came up alone.

Jason shoved the lines into Ronnie's hands and sprang from the wagon, slipping, sliding down the muddy incline, finally catching sight of a body in the roily water. Jumping in, dodging limbs and knotted stumps, he reached out his hand and grabbed for the body. It was Paula Sloan.

Jason dragged her back to shore, fighting the current. The girl was limp, almost lifeless, now. Fear spurred him on as he carried her up the slippery bank. She was still unconscious as he put her in the wagon, climbed to the seat, and whipped the horses around, back toward Scott City.

As he raced the team down the wide muddy street toward the sign—DR. J. L. PREECE, M.D.—he turned to his son. "Ronnie, you go see if you can find Ross Sloan. Ask someone. And hurry!" Then he picked up the girl and shouldered the door open.

A thin man rose from a desk as he entered. "Put her on the bed there."

"She fell from her horse into the river," Jason explained.

The man grunted softly and bent over her, checking her eyes and pulse, then examined her head, where blood was coloring the mud-filled hair.

As he was cleaning the wound, the door banged open and Ross Sloan burst into the room, Ronnie close behind him. Seeing Paula, Ross moved toward the bed. "Is she all right? What happened?" He spun suddenly on Jason, anger flashing in dark eyes. "She was with you?"

"Following us. I saw her go in the river."

"She got a knock on the head, Ross," the doctor said softly. "It doesn't look good. All we can do is wait and see."

"There's nothing we can do?"

"Nothing. Unless you believe in a power stronger than mine. In that case you might try praying a little."

Ross glanced at Jason, catching his eye, then looked away quickly, swallowing hard as he took a chair next to his daughter. Jason stood by the single window, knowing he didn't belong there now, yet worried about the girl.

Throughout the afternoon the rain let up, then came again, as the doctor paced the small room, stopping occasionally to take Paula's pulse or check her eyes. Ross Sloan, holding his daughter's hand, found his composure melting away, as tears reddened

his eyes and his lips quivered uncontrollably. With a heavy sob, he buried his head beside his daughter's hand.

Time dragged. Suddenly Ross raised his head, staring at Paula, holding his breath. He jumped up as he saw her trying to open her eyes. Slowly she came around, finally focusing eyes on her father. "Where—where—where's mother?"

Ross shook his head. "She's not here, honey."

Paula's eyes filled with tears as she clutched her father's arms. "Let's go find them, daddy! Please!"

Ross glanced from Paula to Doctor Preece, over to Jason, then back to Paula, and his shoulders straightened ever so slightly. His voice was strangely soft, yet strong. "All right, Paula, I promise we'll go as soon as you get well enough. I promise."

Weakly Paula raised her arms to her father's neck. "Oh, daddy, I love you so! I know we'll find them. I just know we will!"

The doctor reached for her pulse. "Well, right now, Miss Sloan, you'd better lie down and rest awhile."

Jason turned back to the window. The rain had stopped, nothing more than a mist now. Suddenly he was aware of Ross Sloan next to his shoulder.

"How come you risked your neck to pull her out?"

"Do you think you could have stood and watched my son drown?"

Ross lowered his eyes, then poked out his hand. "I—I want you to know I appreciate it. I don't know what would happen if I'd lost her."

Jason shook his hand, then turned to the door. "Well, Ronnie, I guess we'd better be on our way."

"Look, Mr. Call," Ross said, glancing at the floor, "you can't leave. It'll be sometime before that river drops enough that you can get across. Why—why don't you and your son be my guests till then? I'll bet it's been ages since either of you have slept under a roof or ate at a table."

Ronnie stared up at Ross Sloan. "But you said if we came back here you'd—"

"Yes, Ronnie," Ross broke in, "I remember only too well. But I guess I lived with it for so long, it was all I really knew what to say."

A wide rainbow arched its colors over the eastern edge of town, and Ross turned from the image-distorting window. A trace of a smile tugged at his lips. "Well, we'd better get you out of those wet clothes first thing, Mr. Call."

As they left the office, Ronnie hung back, touching his father's coat sleeve lightly. "Dad, I guess he's not as bad as I thought. Not really."

"No, son, he isn't. No man is, really." And Jason put an arm around Ronnie's shoulders as they followed Ross Sloan across the street. ○



The
performance
stop

What is it?

It's where Bob Bramerel takes his car. Bob Bramerel?

Bob's a businessman—and a weekend race driver.

His only preparations are a tune-up, a little tape, and a check in at The Performance Stop—the Phillips 66 station.

That's where he fills up with Phillips Flite-Fuel, the performance gasoline, and Trop-Artic® Motor Oil, with its exclusive detergent additive. They keep his engine running clean—and give him all the power he needs.

Keep *your* engine running clean with Flite-Fuel and Trop-Artic. You can get them now at The Performance Stop—the Phillips 66 station near you.



At Phillips 66
it's performance
that counts.

The Church Moves On

July 1970

24 President and Sister Joseph Fielding Smith participated in the Days of '47 parade in downtown Salt Lake City, honoring the arrival of the pioneers in Salt Lake Valley in 1847.

Early this evening Air Force One landed at the Salt Lake Airport, bringing President and Mrs. Richard M. Nixon and their daughter Tricia for a brief stopover in Salt Lake City, en route to California. President Nixon conferred for nearly an hour with the First Presidency and Council of the Twelve in the Church Office Building, then attended the Days of '47 Rodeo in the Salt Palace. Among those in the President's party were two Latter-day Saint Cabinet members, Secretary

of the Treasury David M. Kennedy and Secretary of Housing and Urban Development George Romney.

25 The appointments of Harley K. Adamson, Helen B. Gibbons, and William M. Foxley to the general board of the Deseret Sunday School Union were announced.

26 Elder Howard W. Hunter of the Council of the Twelve organized the Nuku'alofa South and the Nuku'alofa West stakes from the Nuku'alofa Stake and the Tonga Mission, bringing the total stakes in the Church to 520. Tevita F. Mahuinga was sustained as president of Nuku'alofa South Stake, with Semisi Moli Negatuva and Manase Lutu Tonga as counselors. Orson H. White was sustained as president of Nuku'alofa West Stake, with Donald D. Richins and Hamani F. Wolfgramm as counselors.

New stake presidency: Tevita Ka'ilii

was sustained as president of Nuku'alofa Stake, with Sione Tualau Latu and Tevita Uatahausi Mapa as counselors.

The site where the Church was organized at Fayette, New York, was dedicated as a visitors center by President N. Eldon Tanner of the First Presidency.

An early morning \$75,000 fire hit the Taylorsville Stake center in suburban Salt Lake County.

27 *America's Witness for Christ*, the Book of Mormon pageant, opened its season tonight at the Hill Cumorah in upstate New York.

August 1970

1 The First Presidency announced the appointment of C. Bryant Whiting, of Eager, Arizona, as president of the Arizona Temple, succeeding President Jesse M. Smith.



*Charles has a way with women
and a way for making you money*



It takes a special kind of person to make it. One with proven financial responsibility and a minimum of \$2400 for inventory. (No hidden extras.) If you can qualify, potential earnings are unbelievable. You service established accounts in exclusive territory. Write now!

Charles, Inc. 2520 S. STATE, SALT LAKE CITY, UTAH 84115

NAME

ADDRESS

CITY

STATE

ZIP

PHONE

SIGNED

NO OBLIGATION!

The appointments of Wendell B. Mendenhall, H. Burke Peterson, Lysle R. Cahoon, Thomas Y. Emmett, L. Aldin Porter, Feril A. Kay, and Derek A. Cuthbert as Regional Representatives of the Council of the Twelve were announced.

The final performance of the pageant *America's Witness For Christ* was presented at the Hill Cumorah. An estimated 110,000 persons witnessed this year's pageant.

8 Mrs. Lucile C. Reading, first counselor in the Primary Association general presidency, has been named managing editor of the new children's magazine, it was announced. Named as assistant managing editor was Mrs. Gladys D. Daines, who has been managing editor of the *Children's Friend*.

15 Announcement was made of the appointments of Dee F. Andersen, Bountiful, Utah, as associate commissioner for finance and business and as secretary of the Church board of education and board of trustees, and Richard C. Stratford, Los Angeles, as the director of development for the Church educational systems and also executive director of development at Brigham Young University.

The appointment of C. Kay Allen to the general board of the Deseret Sunday School Union was announced.

The appointments of Helen Wright Jeppson and Arlene Sonntag Kirton to the Relief Society general board were announced.

22 Jay M. Todd, assistant managing editor of the *Improvement Era*, has been appointed managing editor of the as yet unnamed new magazine for the young people of the Church, it was announced. Elaine Cannon, who is serving as associate editor of the *Era of Youth*, will be an associate editor of the new magazine.

The appointment of Sara Broadbent Paulsen to the general board of the Primary Association was announced.

If you sell... let's talk about new growth for you.



Joel Gold sells insurance in the Hayward, California area. Joel is driving around in a brand new, fully-equipped prestige car these days, compliments of Beneficial Life and its revolutionary consultants' contract which has made it possible for Joel and others like him to reap personal financial rewards beyond their fondest hopes. He earned the new car by being the company's top producer. That's Joel on the right with Mrs. Gold. They're receiving the car keys from Conway A. Ashton, Beneficial president, and his wife, Emma Rae McKay Ashton. Here's what Joel has to say about Beneficial Life's unique new consultant's contract:

"There is no other insurance contract I know of that is quite like it. If a fellow really wants to work and produce now, and continue to produce without trying to rest on past performance, he'll make fifty percent more money now than he'd make under any other contract that I'm aware of. This contract is a winner. If you sell, you'll love it."

Don't take Joel Gold's word for it. Try our contract yourself. If you want to sell bigger and better than ever before, or if you want to learn about some exciting new field management opportunities, call collect now to Jay B. Horrocks, CLU, senior vice president (801) 364-8401, or write to 57 W. South Temple, Salt Lake City, Utah 84101. Let's talk about new growth for you!



Beneficial Life
INSURANCE COMPANY
SALT LAKE CITY, UTAH

Once
there was a woman
who thought
she had everything
until . . .

Sam-Andy FOOD DIVISION

BOX 2125
BEAUMONT, CALIF. 92223

... you gave her a FAMILY FOOD RESERVE

A food reserve is normal everyday food in adequate amounts to sustain life and meals "as usual", for an extended period of time.

At Sam-Andy we discovered that, as with other things, food needs vary with every family. Well our Food Division has developed a food reserve that may be used everyday or stored, with almost no loss of nutrition or flavor. It contains the same variety and ease of preparation that is necessary for todays standard of living.

Take time today to contact your local Sam-Andy food representative. He can help you prepare for that "rainy day".

Don't let this Christmas pass without starting your personalized Sam-Andy food reserve.

Sam-Andy, Inc.

wishes you many merry Christmases

ARIZONA
C. W. Thompson
529 S. Holston
Mesa 85201
CALIFORNIA
Robert Hemmingsway
2404 Elton
Bakersfield 93300
Millard C. Haymore
8333 Petunia Way
Bunco Park 90620
Richard Morgan
4279 Penn Mar
El Monte 91732
Guy E. Davis
10624 Owl Circle
Fontana Val. 92708
Bill Parr
3634 W. 107th
Inglewood 90301
Dean Judd
4271 Camino Paz
La Mesa 92041
David Tucker
P.O. Box 7273
Sacramento 95670
Len Swenson
1313 Arcadia
Santa Susana 93063
Pitche Reynolds
1340 Meritt Way
Sunnyvale 95087
COLORADO
Charles K. Cole
4365 Butler Circle
Boulder 80303

DELAWARE
Karl G. Tapert
2209 Glen Avon
Wilmington 19808
FLORIDA
W. A. Stephenson
440 Newwood Ave.
Satellite 32935
GEORGIA
O'Brien Baird
P.O. Box 364
Morrow (Atlanta)
HAWAII
Wesley G. Gans
P.O. Box 88 CCH
Lae, Oahu 96762
IDAHO
Ron Warth
1821 Vista Ave.
Bonanza 83700
R. L. Bybee
2645 S. 2nd St.
Pocatello 83201
ILLINOIS
C. Dale Frisbie
1350 Leditie
Springfield 62702
NEVADA
Larry Skousen
5108 Alta Dr.
Las Vegas
Clay Giffie
420 14th St.
Sparks 89431

NEW MEXICO
John B. Burdell
8012 Haines Ave. NE
Albuquerque 87100
OREGON
Yingling & Yingling
P.O. Box 318-A
Drain
TEXAS
Walter Turley
P.O. Box 2182
El Paso 79902
UTAH
James Lane
843 W. 3600 S.
Bloomfield
John Yardley
Greenville 84731
Fielding Harris
Box 204
364 N. Hwy. 17
Hurricane 84737
Wm. Christensen
706 Columbia Lane
Wino 84601
Leo Hollingshead
2370 So. State St.
Salt Lake 84115
WASHINGTON
Margaret E. Nertlen
Box 1731 Spokane
Box 88 Moses Lk. R13
Vauhan Eaiman
6711 Vickery Ave. E
Tacoma 98443

The Qualities Students Want in a Teacher (or Parent)

By Albert L. Payne
Improvement Era Contributing Editor

• What do teenagers want from a teacher? How do they think we ought to teach? Do they want us to emphasize content or method? What kind of person shall we strive to be? Shall we be aloof or warm, strict or permissive?

While many attempts to answer such questions have been made, those who have inquired about them have usually done so from the point of view of adults. Their conclusions appear to be more certain about what not to do and be than they are about the traits and skills essential to success. This uncertainty is reflected in the writings of Frederic B. Knight. He says, "Some minimum essentials can be stated, but at present we are not certain as to how we can use the knowledge of minimum essentials which we now have." (*Qualities Related to Success in Teaching* [New York: Teachers College, Columbia University, 1922], p. 34.)

A more recent and somewhat more pessimistic appraisal of the situation indicates that "the problem of teacher effectiveness is so complex that no one today knows what the competent teacher is." (B. J. Biddle and W. J. Ellena, *Contemporary Research on Teacher Effectiveness* [New York: Holt, Reinhart, and Winston, 1964], p. 2.)

In spite of these things, however, all are perhaps aware of the fact that good teaching does not just happen; there-

fore, teachers are obligated to find which traits and skills are foundational to success and which are considered essential by the teens they teach.

One factor that complicates our efforts is that one discipline may require a different philosophy of education, method, and teaching personality than another. It would appear, for example, that as one goes from concrete to abstract subject material, the problem of teaching effectively becomes complicated and difficult. From this point of view the procedures and characteristics of a mathematics teacher may be more easily determinable than those of a teacher in one of the social sciences, and this complexity is greatly increased when the teaching situation has to do with morality, spirituality, and theology. The Department of Seminaries and Institutes of Religion has long known, for example, that a successful public school teacher may not be an acceptable seminary teacher, and a good seminary teacher may fail in public schools. Personality requirements are very different in these instances and may largely account for the differences.

A study that may come closer than the above to answering the problems of teaching in the Church is Glen A. Mitchell's report of responses from 681 high school seminary students as to





ZCMI
SALT LAKE COTTONWOOD OGDEN

BUDGET STORE



**"THE ENVOY"
TWO PANT SUITS**

*a zcmi exclusive
made especially
for missionaries*

\$89.95*

You'll never again be satisfied with any other suit! Of the finest miracle pressed fabric, The Envoy has an unconditional two-year wear guarantee. "Mid weight" for year round comfort; does not spot under normal wear. Solids, checks, stripes and overplaid; regular, longs, extra longs and shorts.

*check with us for our missionary discount
ZCMI BUDGET STORES MENS SUITS—all stores

MANAGE AID SYSTEMS



4308 Shirley Lane
SLC, Utah 84117
Tel. 277-3995

- Home Teach. Sys.
- RS Visit. Teach. personnel Info. Sys.
- Stake Exec. Control Sys.
- 10-Folder Bishop's Exec. Control Sys.
- Complete \$23.85
- Youth Interview Sys.
- Youth Talks Sys.
- Tele-activation Sys.
- Temple/General Sys.

72-pocket individual Folders incl. set inserts — \$1.95 ea. (10 oz. p.p. extra)
Try one and see!

what they consider the most essential personality traits and skills of seminary teachers. (See "Personality Traits and Skills Considered by Seminary Students to Be Most Important for Successful Released-time Seminary Teacher," unpublished master's thesis, BYU, 1967.) The five top teaching skills and their percentage of relative importance were:

	Absolutely Necessary	Very Important	Important
1. Knowledge	67	25	6
2. Likes to teach	65	26	8
3. Is prepared and organized	57	34	7
4. Teaches on the student's level	56	30	11
5. Gives excellent and interesting lessons	38	36	4

The five top traits of teachers were:

1. Spirituality	73	20	6
2. Integrity	67	26	6
3. Interest in students	66	27	7
4. Good example	65	27	6
5. Self-control, patience	53	38	8

The above study is of importance to teachers in the Church because we are or should be urgently desirous of improving the quality of our instruction. To the degree we are able to delineate the factors of success, we will tend to eliminate failure and know greater prosperity in this aspect of the Lord's work.

If one were to look at the first 15 traits and skills—the Mitchell study including rating of 30 traits and 20 skills—with a view to putting student answers into somewhat sophisticated terms, some ideas of importance would be apparent. Four of the first five have to do with the degree of maturity of the teacher. Students put a very high degree of importance on maturity. They admire poise and self-confidence, stability, justice, and fairness. They seem to be a little tired of teachers who are too permissive. They want a disciplinarian, but they want discipline to be in a spiritual atmosphere by one they can look up to as a personal example.

The students who participated in the Mitchell survey listed knowledge as the skill of greatest importance. While some may wonder at knowledge being thought of as a skill rather than a trait, this may be understandable if one thinks in terms of the goals and desires of teens rather than those of adults. The young people reflect their

desire for a knowledgeable teacher who is prepared and organized in order that he might be able to give them excellent and interesting lessons. But at the same time, they want to be taught by someone who likes to teach. They want teachers who enjoy the process or experience of instructing others, who teach with enthusiasm and friendliness; and they want to be stimulated to learn in a cheerful or happy situation.

The third large category into which one might logically place the student responses is somewhat more difficult to describe in one word. The responses reflected concern about the ability or inclination of a teacher to empathize with them in order that there would be a good rapport. This presupposes that the teacher is genuinely interested in his students, that he encourages them and is considerate of and cooperative with them. It also includes the idea that he is able to teach on their level, provides for student differences, and is willing to consider student opinions. They seem to feel that if a teacher is really interested in them, he will be adaptable to their needs and interests.

Important lessons may be learned from the above concepts:

The first is that young people want to learn. Adults frequently hear them complain about a particular teacher's lack of discipline. While youth may, and undoubtedly do, want discipline for its own sake, the real basis for their complaint is not so much the lack of order as the lack of a favorable learning situation. Poor discipline destroys one's chance to learn, and so classes may be thought of as "a waste of time" or a "big joke." Students resent this kind of "nothingness" in the classroom, and it becomes intolerable to most of them.

Another lesson of importance is that as far as religious education is concerned, the teacher—his personality, character, degree of spirituality, and procedure—is of great importance to the learners. Young people want exemplary leadership in the personalities who teach them. In this respect they are a present reminder of an adult's nostalgic reminiscences of teachers whose subject matter has long been forgotten but whose influence is still felt. And while this is true to some degree in all teaching, it is especially true and dramatically needful in the field of religious education. Students have less inclination to analyze the character of their language teacher, for example, because language is only a means of conveyance, and the means or art of communication is the important lesson to learn. But this is not true in religious education. Since religion is a way of life, the conveyor of

WEDDING INVITATIONS & ACCESSORIES

\$5.75 MERCO-TYPE
FIRST 100

Printed on finest plain or paneled vellum wedding papers in sharp, clean new type faces.

\$7.75 MERCO-GRAPH
FIRST 100

Raised letters (thermography) — beautiful and distinctive and a sincere value at this price.

\$19.75 ENGRAVED
FIRST 100

Genuine steel die engraved — Engraving plate sent with your order. 15-day delivery.

this way of life—the teacher, preacher, missionary, leader—is part and parcel of the lesson itself. Teachers in the Church, although without pretense of being the ideal, are nevertheless an important aspect of lesson content.

The admiration a student may feel toward a teacher because of his strength of character or spirituality is closely related to a third idea that may be drawn from an analysis of surveys such as that of Mitchell. Successful teachers not only have stability and strength of character, but they are also human. Inclinations are that students feel more comfortable with teachers who are also struggling toward perfection. They want teachers who are humble and flexible enough to be close to them, with good rapport, cheerfulness, and understanding. In other words, they want teachers who are in their world to some degree, but not of it. Young people desire teachers whose flexibility enables them to be admired but not removed, teachers who relate easily and naturally to them and their problems so that communication is open and unstrained.

Students attach considerable importance to their desire for a cheerful learning atmosphere and a teacher with a sense of humor. While the latter characteristic may be considered an aspect of maturity, it is obvious that individuals who have a sense of humor are almost always flexible. It would appear, therefore, that students need to feel that the teacher is flexible enough that they can imagine him living in their world and feeling their feelings and thinking their thoughts.

It would appear that a necessary prerequisite to having students think of their teachers in wholesome, healthy ways is for teachers to think of themselves in these ways. In other words, the self-concept of the teacher must be positive if students are to react positively to him. Teachers who think of themselves as adequate, wanted, capable, and worthy of being followed are more acceptable to young people. This optimism about self seems to be reflected in attitudes about those they teach. Under these circumstances students are inclined to feel that they are accepted for what they are, respected for what they have achieved, and challenged to live up to their full potential.

What do teenagers want from a teacher? They want teachers who are mature, knowledgeable, and empathetic. They want an opportunity to learn, a model to follow, and a warm relationship with an individual flexible enough to be both accepting and helpful. Perhaps adults would profit by listening to teenagers' ideas of what they want from a teacher. ○



NEW! Art rendering of all L.D.S. Temples for your wedding stationery

Over 60 styles from which to choose including all the elegant vellums and finest parchments in silver gray and beautiful pastels. Also informals, enclosures, thank you notes, at home cards, napkins, photo albums, L.D.S. wedding books, and many accessories.

ORDER WITH COMPLETE CONFIDENCE. SATISFACTION GUARANTEED OR YOUR MONEY WILL BE PROMPTLY AND CHEERFULLY REFUNDED.
ALL WEDDING INVITATIONS AND ANNOUNCEMENTS TISSUED AND INSERGED INTO INSIDE ENVELOPES.

FREE Gifts with every order

FREE CATALOG
and **FREE**
Etiquette Wheel

or (50¢ if airmail requested) credited on your order.



MERCURY PUBLISHING CO.
139 EAST 3900 SOUTH
SALT LAKE CITY, UTAH 84107

Name _____
Address _____
City _____ State _____ Zip _____

It's cheaper to Dial Direct Now

MON TUES WED THURS FRI SAT SUN

8 AM

Day Rate
\$1.35 or Less — 3 Minutes
45¢ or less —
Each Additional Minute

Weekend Rate
70¢ or Less —
3 Minutes
20¢ or Less —
Each Additional Minute

5 PM

Evening Rate
85¢ or Less — 3 Minutes
25¢ or Less —
Each Additional Minute

11 PM

Late Night Rate
35¢ or Less — 1 Minute
20¢ or Less —
Each Additional Minute

To anywhere in the continental U. S. except Alaska. Add tax.

Where direct dialing facilities are not available, direct-dial rates apply on operator-handled, station-to-station calls out-of-state within the continental U.S., except Alaska.

Long Distance rates for out-of-state calls you dial yourself



Mountain Bell

Now available in response to many requests—

12th Edition of **GOSPEL STANDARDS** by President Heber J. Grant

Only \$4.95 postpaid. Order from The Improvement Era
79 South State Street, Salt Lake City, Utah 84111
and at book dealers everywhere

Have a Family

By Mary Ellen MacArthur

Illustrated by Ginger Brown

"Read



• It was a bitterly cold night in the northern California campground where we were spending a late fall vacation, and we were huddled close together in our tent for warmth. Searching in a duffle bag, I found one of the library books I'd chosen before our departure for reading aloud. The children, then six and four, peered at the illustrations by lantern-light while I read *The Bears of Hemlock Mountain*

by Alice Dalgliesh, a charming retelling of an old Pennsylvania Dutch folktale.

This charming book tells about Benjy, who crossed the mountain to borrow a big pot from his aunt. He is told by his father and uncles that there is nothing to be afraid of in the woods. So when Benjy accidentally finds himself lost after dark, with something that sounds very bear-like following him, he keeps humming to himself,

Finally he hides under the big pot until his father and uncles find him there, surrounded by bear tracks.

The thought of Benjy in the woods with a bear snuffling around him sent a prickly shiver down all our spines as we cozied into our sleeping bags in the woods. But just two nights later, camped in a nearly deserted Yosemite National Park site, we were awakened in the middle of the night by an awesome sound of snuffling, growling, and crunching, just inches from our tent. We lay paralyzed in the dark, listening, and afraid to move. It seemed a very long time until a

Mary Ellen Romney MacArthur, a Sunday School teacher in the East Pasadena (California) Ward, is a journalism graduate of Stanford University. She and her husband, Thomas D. MacArthur, have three children.

"There are no bears on Hemlock Mountain.

No bears, no bears
No bears at all."¹

...In"



noise scared the bears and off they ran (having cleaned out our ice chest), actually bumping into a corner of our tent in their flight. We continued silently lying there for a minute more, trying to resume breathing, when my husband softly said, "There are no bears on Hemlock Mountain—no bears, no bears, no bears at all." We all burst into weak giggles. Ever since, "There are no bears . . ." has been a family password for "whistling in the dark."

This is just one of the precious experiences we have shared through the years as a result of reading aloud to our children. What a

world of fun and learning we have available to us through books! And yet how easy it is to let the opportunities to read together slip by.

As mothers, most of us work hard to prepare a balanced diet for our children, trying to make sure we include foods from each of the basic food groups each day. But intellectually, how many of our children live consistently on a diet of TV cartoons, comic books, and cheap dime-store non-books—the nutritional equivalent of potato chips and soft drinks? We cannot expect school alone to instill a love for the valuable in our culture. Our example, our tastes, and our enthusiasm are going to be much more influential in the long run.

Most of us find it relatively easy to read to our firstborn children when they are little and our time is less pressured. It is such fun to cuddle a two-year-old before bed and read a classic such as Marjorie Wise Brown's *Goodnight Moon*. "Goodnight stars, goodnight air, goodnight noises everywhere."² The challenge in reading together comes when our families are older and busier and more widespread in age.

"Why read to my older children, who can read well by themselves?" you may ask. For one thing, educators tell us that for most children there are many years when the interest level is far above reading ability. Even when a child can, with effort, read all the "hard words," it is a while before reading becomes easy and relaxed enough to be fun. Perhaps an even more compelling reason, for Latter-day Saint families, is the sharing of special experiences—the drawing together of the family unit. What a pleasure it is to sit with our children closely gathered around us!

Our family's longest and most exciting reading project started several years ago when I came



THE MORNING BREAKS

Historical sections of the Mormon story, featuring the Mormon Tabernacle Choir. Richard L. Evans narrates the film with a prologue by the famed newscaster and traveler, Lowell Thomas.



INSPIRATIONAL LDS FILMS

BYU EDUCATIONAL MEDIA SERVICES

Herald R. Clark Building
Brigham Young University
Provo, Utah 84602
(801) 374-1211 Ext. #2713

DESERET BOOK COMPANY

Film Department
44 East South Temple
Salt Lake City, Utah 84111
(801) 328-8191

BYU WICKS FILM CENTER

225 First Street
Idaho Falls, Idaho 83401
(208) 521-4962

BYU BAY AREA FILM CENTER

c/o Association Films, Inc.
2538 Cypress Avenue
Hayward, California 94544
(415) 785-0100

BYU LOS ANGELES FILM CENTER

c/o Association Films, Inc.
2221 South Olive Street
Los Angeles, California 90007
(213) 749-7165

BYU SOUTHWESTERN FILM CENTER

c/o Movie Center of the West
801 North 4th Avenue
Tucson, Arizona 85705
(602) 823-5653

BYU CANADIAN FILM CENTER

2300 23rd Avenue South
Lethbridge, Alberta
Canada
(403) 328-1492

BYU EASTERN FILM CENTER

c/o Association Films, Inc.
500 Grand Avenue
Ridgeland, N.J. 07057
(201) 943-8200 NYC res.
738-9653

BYU MIDWESTERN FILM CENTER

c/o Association Films, Inc.
512 Burlington Street
La Grange, Illinois 60525
(312) 352-3377

Order from your nearest branch library

For additional information write to:
BRIGHAM YOUNG UNIVERSITY
EDUCATIONAL MEDIA SERVICE
BOX 10,
HERALD R. CLARK BUILDING
PROVO, UTAH 84601

across a copy of Laura Ingalls Wilder's book *Little House in the Big Woods*, which I had read and loved in my childhood. We read that first volume of her eight-book series, and we all started living double lives—our own and Laura's, who lived 100 years ago! Mrs. Wilder's remarkable story of her growing-up years is one of the best examples of books that appeal to nearly everyone. The Ingalls family settled on the fringes of America's last frontier, and Laura's girlhood was marked by many moves and hardships. But the un-failing high standards of obedience, courtesy, and love that characterized her family made deep impressions on my children.

"Pa lifted Mary up out of her chair, and hugged both [her and Laura] together.

"You're my good girls," he said. "And now it's bedtime. Run along, while I get my fiddle."

"When Laura and Mary had said their prayers and were tucked snugly under the trundle bed's covers, Pa was sitting in the firelight with the fiddle. Ma had blown out the lamp because she did not need its light. On the other side of the hearth she was swaying gently in her rocking chair and her knitting needles flashed in and out above the sock she was knitting.

"The long winter evenings of firelight and music had come again."³

We moved on with Laura through succeeding volumes; it took several years to read them all, with some time out for our having a new baby and other family projects. When we began *Those Happy, Golden Years*,⁴ the last book in the series, we all felt the sadness of Laura's being grown up enough to marry and leave her family, but even worse was the knowledge that there weren't any more volumes to look forward to!

I would never have believed that my restless ten-year-old son would sit enthralled by the story of a turn-of-the-century romance. But Mrs. Wilder's concise, vivid style makes it all seem so immediate and real. Whether she is describing how to build a log cabin or how to sew a fashionable dress with a bustle, she is making a whole era of American history live for our children. And how priceless are the values of hard work, honesty, and family love and respect she celebrates!

There are many such wonderful books for all ages that your family can share. For a younger family, A. A. Milne's *Winnie the Pooh*⁵ is a durable favorite. A modern children's classic is E. B. White's *Charlotte's Web*.⁶ You may be surprised by these realistically talking animals, but the book has something valuable to say about life and death. The magical, haughty *Mary Poppins*,⁷ so different from her movie self, is a fun read-aloud book for grade schoolers. And for older children and adults, *The Hobbit*⁸ is a marvelous introduction to the fantasy world created by J. R. R. Tolkien, complex yet ingenious.

For something more boy-oriented, Ralph Moody's *Little Britches*,⁹ set in the southwest United States, begins another autobiographical series for slightly older families. *Rascal*,¹⁰ by Sterling North, is about a boy and his pet raccoon and captures the era of World War I while telling an unforgettable story. For a complete change of pace, try the story of *Roosevelt Crady*¹¹ by Louisa R. Shotwell. This book vividly portrays the life and dreams of the small black son of migrant workers in the South.

Fiction isn't the only good material for reading aloud. Holling C. Holling's lavishly illustrated nature books, such as *Paddle-to-the-Sea*¹² and *Pagoo*,¹³ teach geography and biology in a most readable manner. We shared a memorable home evening with another family when they found a film in our library's loan collection on how *Pagoo* was written. We then read the story of Pagoo, the hermit crab, with great interest.

Two more books with universal appeal are Scott O'Dell's *Island of the Blue Dolphins*¹⁴ and Madeleine L'Engle's *A Wrinkle in Time*.¹⁵ The first is a fictionalized account of an



Indian girl left alone on a California offshore island and is based on historical fact—"sad in a happy way," as my daughter called it. *A Wrinkle in Time* really has something for everyone. It is fantasy and science fiction and at the same time is peopled with fascinating characters with real problems. The concept of free agency is beautifully presented, and I guarantee you'll let the children stay up an extra half hour so you can see how it ends. (No fair peeking while they're at school!)

What are the hardest things about reading aloud? First, choosing the right books. Don't be afraid to ask at your local library for help; children's librarians love to talk about their business. Second, finding the time to read. The phone rings, the television goes on, the children dash off to meetings or to do homework. But *make* the time—perhaps start on a vacation, when you have more free time—and you'll soon find that homework magically gets done, baths are hurried, and the audience will be there if you promise them half an hour of reading before bed. But don't ask me how to get them *into* bed. I, too, always want "just one more chapter!" ○

FOOTNOTES

- ¹ Alice Dalgliesh, *Bears of Hemlock Mountain* (New York: Scribner's, 1952).
- ² Marjorie Wise Brown, *Goodnight Moon* (New York: Harper, 1947).
- ³ Laura Ingalls Wilder, *Little House in the Big Woods* (New York: Harper, 1932).
- ⁴ Laura Ingalls Wilder, *These Happy, Golden Years* (New York: Harper, 1943).
- ⁵ A. A. Milne, *Winnie the Pooh* (New York: Dutton, 1928).
- ⁶ E. B. White, *Charlotte's Web* (New York: Harper, 1952).
- ⁷ P. L. Travers, *Mary Poppins* (New York: Reynal, 1934).
- ⁸ J. R. R. Tolkien, *The Hobbit* (Boston: Houghton-Mifflin, 1938).
- ⁹ Ralph Moody, *Little Britches* (New York: Norton, 1950).
- ¹⁰ Sterling North, *Rascal* (New York: Dutton, 1963).
- ¹¹ Louisa R. Shotwell, *Roosevelt Grady* (Cleveland: World, 1963).
- ¹² Holling C. Holling, *Paddle-to-the-Sea* (Boston: Houghton-Mifflin, 1941).
- ¹³ Holling C. Holling, *Pagoo* (Boston: Houghton-Mifflin, 1957).
- ¹⁴ Scott O'Dell, *Island of the Blue Dolphins* (Boston: Houghton-Mifflin, 1960).
- ¹⁵ Madeleine L'Engle, *A Wrinkle in Time* (New York: Farrar, 1962).



A sweet treat recipe from *Cynthia Scott*

CHOCOLATE PECAN PIE

- | | |
|--|---|
| 2 squares unsweetened chocolate | 3 eggs slightly beaten |
| 3 tablespoons butter | 1 teaspoon vanilla |
| $\frac{3}{4}$ cup granulated U AND I SUGAR | 1 cup coarsely chopped pecan meats |
| 1 cup light corn syrup | 1 unbaked 9" pie shell |
| | $\frac{1}{2}$ cup whipping cream, whipped |

Melt chocolate and butter over hot water. Combine sugar and syrup in saucepan. Bring to boil over high heat, stirring until sugar is dissolved. Boil 2 minutes. Add chocolate mixture. Pour slowly over egg, stirring constantly. Add vanilla and nuts, pour into unbaked pie shell. Bake 375°, 45 to 50 minutes, or until filling is puffed completely across top. Cool and top with whipped cream and pecan halves. Yield: 1 9" pie.

U and I Sugar Company Factories in Garland and West Jordan, Utah; near Idaho Falls, Idaho; Moses Lake and Toppenish, Washington.

The Presiding Bishop Discusses How the Church Helps Youth Meet the Problems of Today

By Bishop John H. Vandenberg

● Our leaders have told us that this is a choice generation. President Wilford Woodruff said, "The Lord has chosen a small number of choice spirits of the sons and daughters out of all the creation of God, who are to inherit this earth; and this company of choice spirits have been kept in the spirit world for six thousand years to come forth in the last days, to stand in the flesh in this last dispensation of the fulness of times, to organize the Kingdom of God upon the earth, to build it up and to defend it. . . ." (*Our Lineage*, p. 4.)

It is easy to see why the Lord has held back choice spirits to come forth at this time. The task at hand demands valiant and dedicated souls to carry forth the kingdom of God, that the kingdom of heaven might be established.

The environment in which this must be achieved could, in many respects, hardly be worse. Social values and moral guidelines have been largely erased. Political leaders, educators, and even churchmen have denied the validity of the rules for living found in the scriptures, ancient and modern.

Short-sighted conclusions based on the limited reasoning powers of men have been substituted for the eternal wisdom perspective of God. Physical science has moved ahead so rapidly and become so proficient that many young people have lost track of God. Pseudosciences have arisen that pretend to determine the values and standards upon which the youth are urged to base their morals and ethics. Young people are constantly being enticed by the siren calls of so-called "activists" who would solve the social and political problems of the world through lawlessness, violence, anarchy, or the destruction of man's free agency.

These forces deny man's divine origin, the purpose of his earth life, and the possibility of an existence beyond the grave.

It has been said this is the generation of "instant everything." The patience and effort put forth in previous generations to achieve happiness have been replaced to a disturbing degree by dependence on the effortless effects of chemotherapy. Pills to wake up, to energize, to calm down, to put to sleep, and supposedly even to enable a

person to look inside himself and see his spirit or to make contact with whatever spiritual forces he feels are in the universe are sold legally and illegally by the hundreds of millions.

Because of the greater availability of all kinds of information and the stress that is put upon formal education today, young people are ready early in life for an enlarged measure of participation and responsibility in the religious, social, and political activities of their world. Unless they can find within the Church a way to apply their strength and energy to the solution of the problems of their lives and the world in which they live, our young people may seek avenues outside the Church to make their contribution. They should have the opportunity, as early in life as possible, to experience activities and relationships within the Church on a satisfying spiritual plane. They must experience early in life, through their priesthood and auxiliary activities, the lasting joys of true spirituality that come from personal effort and sacrifice for others. Only then will they be strong enough to withstand the

body- and soul-destroying forces that surround them.

President David O. McKay affirmed the importance of such training when he said, "The spirituality of a ward will be commensurate with the activity of the youth in that ward. The president of the priests quorum is the bishop, by ordination, and it is his duty to have the confidence of those young men and girls of corresponding age, for they will mold the moral atmosphere of his ward."

The Church is prepared to meet the challenge. Through the family home evening and the home teaching programs, parents today are given help and guidance in providing the person-to-person relationships and home environment necessary to develop the desired motives, loyalties, and convictions in the lives of their children to withstand the moral and spiritual buffeting of a world that is saturated with sensualism.

The Aaronic Priesthood Personal Achievement Program and the comparable program for young women give the young people experience in setting their own personal goals. Through this exercise of individual responsibility they will develop strength of character, as well as greater communication with parents and Church leaders.

The appointment of the Presiding Bishopric as the scouting committee of the Church will bring scouting into a more effective auxiliary relationship as the activity program of the Aaronic Priesthood and will strengthen adult leadership in both the priesthood and scouting structures.

Daily religious instruction through the seminary and institute programs is given to approximately 140,000 young members of the Church all over the world. Through this daily contact with one another, studying and learning to apply the scripture teachings,

these students are enabled to renew their determination to withstand the temptations to which they are subjected.

One of the most effective tools the Church has provided for youth participation and leadership development is the bishop's youth committee. Its main function is to improve the effectiveness of Aaronic Priesthood and auxiliary programs by giving young people maximum opportunity to suggest ways and means to use the programs locally. Through the bishop's youth committee the energy of youth can be guided to build faith and testimony in the future leaders of the Church.

An example of the effectiveness of the proper use of the bishop's youth committee was demonstrated in the recent success of the "Good Samaritan" project held in the Salt Lake City area, where the youth of the Church were called upon to raise funds to help build a meetinghouse for another denomination. Representatives of those who participated expressed themselves as being excited about the project and grateful for the opportunity to prove that they could be depended upon to come up with excellent ideas and carry them out. They worked hard, and when it was over they were surprised to discover an added dividend in the increased love and understanding for their fellow workers as well as for those they served.

Young people are concerned about the needs of their fellowmen and sincerely want to help them. They are idealistic and impressionable. The Church of Jesus Christ of Latter-day Saints, therefore, is providing them with the opportunities they need to learn service and sacrifice within the framework of the priesthood and auxiliaries. When they are in the service of God and their fellowmen, they have a shield against the wiles of Satan. ○



HELP!

This is when your insurance man has to go to work for you. To make sure he will, make sure now he's an independent insurance agent. His job is to serve you first when you need help most. We're independent agents. Call us any time.



HEBER J. GRANT & CO.

General Agents, Salt Lake City

**SELL THIS FLAVOR-SEALED
PEANUT BRITTLE AND MAKE
\$50 TO \$500 CASH
FOR YOUR CHURCH, SCHOOL, CLUB**



**OUR "50-50" PLAN
MEANS MORE PROFIT!**

\$50.00 CASH every time 10 members of your group each sell 10 cans of Old-Fashioned Peanut Brittle at \$1.00 per can.
100% MARK-UP! This delicious Peanut Brittle, in new easy-open cans, costs your group only 50¢ each and sells for \$1.00!
NO INVESTMENT! NOT EVEN 1¢! Order 120 to 1200 cans today. Take up to 30 days to send payment. Give your name, title, phone number and complete address, the name, address, etc. of 2nd officer, name of group, quantity desired, and nearest Freight Office (no parcel post). We ship F.O.B., Birmingham with **EXTRAS INCLUDED FREE** to cover shipping cost. Orders accepted groups only.

VERNE COLLIER

DEPT. 5-26

900 No. 19th St., Birmingham, Alabama 35203

CORONA

Extra Quality.
Built to last a lifetime!

Mills on hand. No waiting.

Grain and Corn mill

- Grinds and Prepares wheat, corn, nuts, seeds, etc.
- Adjustable . . . Quickly and easily regulates for fine or coarse grinding.
- Finer Plates . . . All of our Coronas equipped with "special made" grinding plates.
- Speedy . . . Easy to operate. Grinds about a pound per minute!

\$11.75 Postpaid West of Rockies

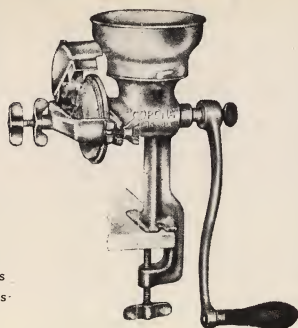
\$12.75 Postpaid East of Rockies

\$14.95 Postpaid in Canada

Extra Grinding Plates — \$1.95 Set Postpaid

Special prices to church groups.

We also have breadmixers, juicers, and other useful items.



Smithfield Implement Co.

99 North Main
Smithfield, Utah 84335

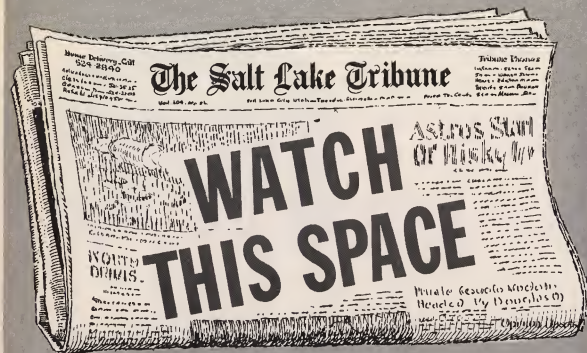
Church Magazines Conversion Rules

- The following are rules the Church Magazine Office is using to apply the Era, Instructor, and Relief Society credits toward the new adult magazine.

The subscriber's name and address as it appears on the Era file will be used for the adult magazine. The Era file is being used as the base for the adult file. The months remaining on an Instructor subscription and a Relief Society Magazine subscription will be added to the Era subscription.

The number of adult magazines a subscriber receives will be determined by the number of Eras being received. If a person is not receiving an Era, the number of adult magazines he receives will be determined by the number of Instructors being received. If a person is not receiving the Era or Instructor, the number of adult magazines he receives will be determined by the number of Relief Society Magazines being received. In the case of institutional subscribers, such as seminaries, institutes, and ward libraries, the number of adult magazines they will receive will be determined by the largest number they are receiving of either the Era or the Instructor.

Following are samples of typical situations encountered in the combining of Era and Instructor subscriptions. The rule being followed in each case is stipulated. While it is realized that on occasion these may not be the actions subscribers desire, rules have to be adopted that would seem to apply in most cases. Where a particular example fits your situation and the action taken isn't what is desired, write and tell the Church Magazine Office what you want done, and your wishes will be followed.



1. If the complete name and address are exactly the same on the Instructor and Era lists, the remaining months of the Instructor beyond December will be added to the Era by the computer.

SAMPLE

Era Subscription List

Instructor Subscription List

84302HUME-216E017	OCT70	84302HUME-216E017	JAN72
OLIVE A HUME		OLIVE A HUME	
216 E 3rd S		216 E 3rd S	
BRIGHAM CITY	UT 84302	BRIGHAM CITY	UT 84302

2. If the last name and address (house number and/or box number) are the same, these will be combined.

SAMPLE

84302JPPS1163RR17	MAR71	84302JPPS1163RA19	NOV74
RALPH JEPSON		ALVIN R JEPSON	
RT 1 Box 163		RT 1 BOX 163	
BRIGHAM CITY	UT 84302	BRIGHAM CITY	UT 84302

3. In rural areas, where house or box numbers are not used, if the names, including the initials, are exactly the same, these will be combined.

SAMPLE

84302VLCRN259RJ15	NOV70	84302VLCROHN2RJ17	FEB71
JOHN VALCAREE		JOHN VALCAREE	
RT 2 BOX 59		RT 2	
BRIGHAM CITY	UT 84302	BRIGHAM CITY	UT 84302

4. If the names are exactly the same but one has a box number and the other has no box number, these will be combined.

SAMPLE

84314BNGHDA148F10	OCT70	84314BINGHAMFRE17	FEB72
FRED A BINGHAM		FRED A BINGHAM	
BOX 14		HONEYVILLE	UT 84314
HONEYVILLE	UT 84314		

5. If the names are exactly the same but one has a box number and a route number and the other has a route number only, these will be combined.

SAMPLE

84302GVVS2338RN15	APR71	843020BBS-EL2RN12	MAR71
NOEL GIBBS		NOEL GIBBS	
RT 2 BOX 338		RT 2	
BRIGHAM CITY	UT 84302	BRIGHAM CITY	UT 84302

6. If the names are exactly the same and both have the same route number and one has a box number or house number, these will be combined. In rural areas, subscriptions will not be combined unless the names are exactly the same. (Exception: Mrs. has been added to one name, such as Fred Jones and Mrs. Fred Jones.)

NOW AVAILABLE

New rotating can food shelving units.
For home daily use and storage.

Save Money — Buy by the case — No spoilage by rotating — If moving, take unit.

Easy to get at — convenient.



Apartment Renters Mobile Home Owners New and Old Home Owners

Save money on your new shelving plus save space. The CEDASTOR units cost less than it would cost you to build shelving out of wood to accommodate the same volume of cans.

\$19.95

Length 28", Width 21", Height 23".

Four models to choose from — each holding 5½, or more cases in a variety of can sizes.

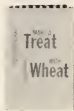
Ask about our low priced hand made cedar chests.

CEDASTOR COMPANY

P. O. Box 11357, Salt Lake City, Utah
Phone (801) 292-0745



\$3.95



\$1.95

Send to HAWKES PUBLICATIONS

4663 Rainbow Drive
Salt Lake City, Utah 84107

BUSINESS OPPORTUNITIES

A CHANCE OF A LIFETIME TO HAVE A FABULOUS BUSINESS OF YOUR OWN — No investment required — Full or part time — Men or Women — No age limitation. Write at once for details. Address OPPORTUNITY, P. O. BOX 2224, Salt Lake City, Utah 84110.



Pure elegance of line, cut and design, this Special Session Dress is beautifully traditional with lace yoke and cuffs. Expressly created for both slender and full figures. Wear newly belted or flowing free. Adjustable lace collar... hidden back zipper... slash pockets. 100% Nylon tricot and lace. P,S,M,L,XL. No. SSD-E.

\$24.00

Matching Slip. 30
to 38. #6245. \$12.00

See Your Local
Le Voy's Consultant
or
Mail Check or M.O.
Postpaid in U.S.A.

Le Voy's®

2511 S.W. Temple • Salt Lake City, Utah 84115

SAMPLE

84302ERCKA102BE14	OCT70	84302ERCKA102BE14	OCT73
EMMA ERICKSON		EMMA ERICKSON	
BOX 102		BOX 102	
BRIGHAM CITY	UT 84302	115 E 7TH S	UT 84302
		BRIGHAM CITY	

7. If there are two Era subscriptions with the same address and one Instructor subscription with the same address but different first names, the remaining months on the Instructor will be divided between the two Era subscriptions.

SAMPLE

84302GRAY-348N811	OCT70	84302GRAY-348N811	JUL71
BRYAN GRAY		EARL L GRAY	
348 N 5TH E		348 N 5TH E ST	
BRIGHAM CITY	UT 84302	BRIGHAM CITY	UT 84302
84302GRAY-348NP18	OCT 70		
PAM GRAY			
348 N 5th E			
BRIGHAM CITY	UT 84302		

8. If there are two Instructor subscriptions and one Era subscription with the same last name, same address but different first names, the two Instructor subscriptions will be combined and added to the Era subscription.

SAMPLE

84302CEFL-294LR12	OCT71	84302CEFL-294LM16	MAR71
RON CEFALO		MARILYN R CEFALO	
294 LINDA WAY		294 LINDA WAY	
BRIGHAM CITY	UT 84302	BRIGHAM CITY	UT 84302
		84302CEFL-294LL19	JUN71
		LOUISE MILLER CEFALO	
		294 LINDA WAY	
		BRIGHAM CITY	UT 84302

9. If there are two Instructor subscriptions with the same name and one has only a town address and the other has a box number, and an Era subscription with the same last name and box number, the two with the box number will be combined and the one with only a town address will be added to the adult magazine file.

SAMPLE

84310KMMYON848H19	NOV70	84310KAMMEYEDON16	FEB71
DON KAMMEYER		DON KAMMEYER	
BOX 84		BRIGHAM CITY	UT 84302
BRIGHAM CITY	UT 84302		
		84310KMMYON84BD1A	FEB71
		DON KAMMEYER	
		BOX 84	
		BRIGHAM CITY	UT 84302

Thoughts While Resting On a Green Hill

By Evalyn M. Sandberg

*This single shaft
of wild oats
just inches from my eye
seems larger than the
mountain
that fans
the high, cool sky.
An isolated
instant's
proximity to me
looms larger
than all mortal life
and dwarfs eternity.*

Homecoming

By Mildred V. Barthel

*As soon as
I opened the door,
Her warm voice,
Vibrant with good humor
That bubbled up from a
Deep source of goodness,
Welcomed me home
To confide
The rancor that the
School day might have had,
To share a joke
on childhood,
To smell supper coming.
Even our silences
Spoke caring
and the growing
Of whole lives.*



Wheat is for man. Retain the valuable nutrients lost through other milling methods. Use the wheat you now have stored and save money while enjoying better tasting, more nutritious food.

Buy an All Grain Stone Grinding Flour Mill Today

Immediate Delivery

Also available: High protein wheat for use or storage.

For full information, write:

ALL-GRAIN FLOUR MILL

Dept. E P.O. Box 115
Tremonton, Utah 84337

Openings available for full or part-time sales representatives.

If there is a book - any book - ask us about it.

We specialize in out-of-print LDS and Utah publications.

ZION BOOK STORE

254 So. Main
Salt Lake City, Utah 84101

COX'S DELICIOUS Creamed Honey one of the best in the U.S.

Special Holiday
Gift Boxes
for Welfare
Storage Purposes



(Write for
Free Brochure)
COX HONEY FARMS
Shelley, Idaho 83274

BEEF JERKY

An ideal gift for missionaries and servicemen. A companion food for survival kits and low moisture food storage. Has meat protein for a rounded diet. Ease of storage makes it ideal for back packing, hunters, fishermen, and an essential for the snowmobile emergency kit.

The perfect all protein snack for dieters.

Store food the way the Pioneers did—no refrigeration needed.

4 oz. pkg. \$1.99 plus 25c hand. chg.
8 oz. pkg. \$3.90 plus 33c " "
12 oz. pkg. \$5.75 plus 39c " "

Utah residents add 4% tax, sales tax

THE SMOKEHOUSE

P. O. BOX 342
BOUNTIFUL, UTAH 84010

SPAIN — PORTUGAL

from

\$499

Departs Las Vegas and Salt Lake
February 28, 1971 for 15 days.

Includes hotels, round trip air
fare, sightseeing and a special
golf tournament.

Send for your free folder now

CHARTER \$AVE TOURS

P.O. Box 2387
Las Vegas, Nevada 89104

THE WHEAT KERNEL

Food Storage Specialists

Extensive line of dependable food items
and supplies at reasonable prices for



Food Storage
Camping and Sports
Survival Products
Health Foods
Grinding Mills, etc.

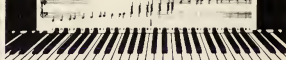
Let us help you tailor your food plan to
fit your own individual or family needs.
Compare our prices and quality.

Send for free catalogs.

THE WHEAT KERNEL, 7554 Katella,
Stanton, (Near Disneyland) Calif. 90680
Phone (714) 828-8421

U.S. SCHOOL "NOTE FINDER"

Learn to Play Piano in 10 Days



The secret of teaching yourself music

Learn guitar, piano, organ, etc. at home, in
spare time. Play simple, familiar pieces first,
then more advanced music. Clear text, big
pictures and remarkable Note-Finder (above)
help you learn quickly. Join 1,300,000 USSM
students. For free booklet, send name, ad-
dress, zip; list instrument you want to learn.
U.S. School of Music, Studio 12910, Port
Washington, N.Y. 11050. Licensed by N.Y.
State.

©1969 U. S. School of Music



PROFESSIONAL BASKETBALL IS HERE!



Big-time, major-league professional sport, American Basketball Association style, will be launched in the Salt Palace Arena with the new Utah Stars playing 40 home games, starting on October 14 and running thru the month of March. Reserve your tickets today for all the exciting, explosive action by sending in the coupon below or telephoning us at 355-2891.



RESERVE YOUR SEATS TODAY!

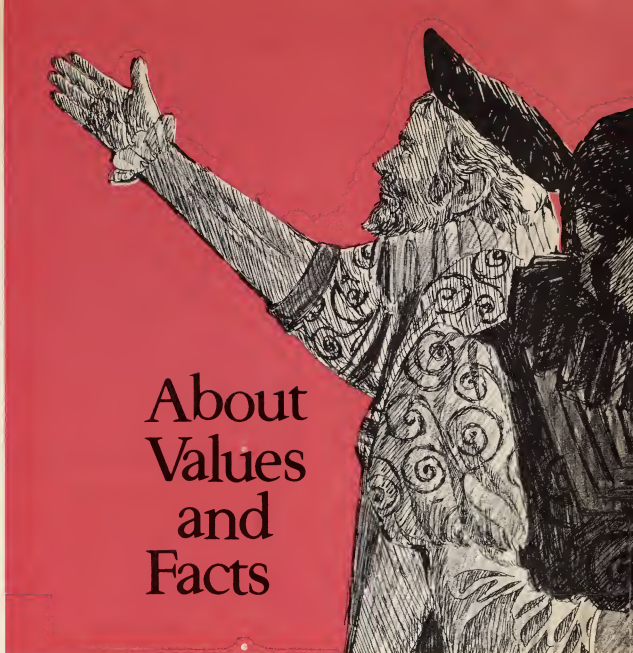
UTAH STARS
The Salt Palace
Salt Lake City, Utah 84101
Phone (801) 355-2891

NAME _____

ADDRESS _____

CITY, STATE, ZIP _____

PHONE _____



About Values and Facts

• "I enjoyed *Hamlet* very much," said my remarkable grandfather, as he arrived backstage. "Queen Gertrude was nicely believable, though younger than I had expected. But don't you think Hamlet's scene with the gravedigger should have been left in? It documents his age and gives comic relief to the play."

My grandfather is an unusual man. Several thousand people had seen the production, but he was the first to display a thoughtful foreknowledge of the play.

The next morning I discussed the performance with my wife and told her of grandfather's remarks. "I don't understand your surprise," she said. "You've always been smugly proud of your family."

"I know," I said. "But why? Is a little knowledge of *Hamlet* so rare?"

"I suppose," she replied, "it's be-

cause the classics are not so prized today as they once were."

Her comment troubled me. Finally we decided to try a modest experiment. Choosing two family members—an elderly man who had completed one year of high school work and a 25-year-old woman who had studied for two years in a modern university—we asked them a series of questions about classical subjects, such as:

1. Describe the history of the House of Atreus.
2. Who was Iphigenia?
3. What was Agamemnon's tragic flaw?
4. Discuss Horace's defense of poetry.
5. Discuss a few aspects of Aristotle's attitude toward the artist.
6. Name ten plays written by Shakespeare.
7. Who was the beloved of Dante?



By Dr. Lael J. Woodbury

Of course, neither gave all correct answers. But we learned that for each correct answer offered by the young woman, five were given by the man! He was obviously more widely read than she in classic subjects. Furthermore, he could recite scenes and segments from Greek plays and poems from memory.

Why? Natural male superiority? My wife doesn't think so. Maturity? The man hadn't attended school for almost forty years.

Apparently, we decided, his generation simply assumed that a knowledge of the classic arts is worth acquiring. Then, as now, the word and knowledge of God was the fundamental preoccupation of a Latter-day Saint. But then it was understood, possibly more than now, that God's influence is manifest in everything beautiful and lovely, as suggested in the thir-

teenth Article of Faith, and that the arts' basic mission is to refine, sensitize, enlighten, and inspire the spirit of man, and make him more like his Father in heaven.

Forty years ago, this concept of culture directly influenced a student's approach to education. He was taught little about accumulating money and much about its proper use. He studied *why* we live, not just *how* we live. From the classic dramas, he learned that man, under duress, will reveal sublime examples of spiritual strength; and in the process, he discovered inspiring parallels between the superhumanness of handcart pioneers and Greek tragic heroes. He learned to compare his values with those of antiquity, to measure his own artistic achievement against those of other civilizations, and to memorize segments of classic literature so that he would have standards with which to evaluate contemporary literature.

Since then, however, assumptions about the merits of a classical literary education have come under fire. More precisely, views of what is civilizing have shifted to where our approaches toward artistic and spiritual refinement are unlike those of forty years ago.

The cultural contrast between generations is illustrated in many talks given in the Church. The remarks of elderly persons are often laced with poetry, dramatic quotations, classic allusions, and fragments of great orations. Often they can identify the exact source of the idea they will discuss. On the other hand, many young speakers refer to advertising jingles, fragments from movies, or humorous puns and verses. They often stress the

Lael J. Woodbury, high counselor in the Sharon East Stake, is assistant dean of the College of Fine Arts and Communications at Brigham Young University.

Year's food supply under \$200 - way under!

12 Same Size Prepacked Cases
#10 cans—Low Moisture Foods

5 Fruits, 6 Grains, 3 Protein Foods,
8 Vegetables plus Juices, Desserts,
Sugar, Seasoning and Extras.

Balanced Food Supply in convenient-to-store cartons is scientifically prepared to fill the nutritional needs of one person for one full year or a family of 4-6 three months.

Pick up in Salt Lake or we will ship freight collect. Shipping wt 396 lbs.

PERMA-PAK

#40 East 2430 So., Salt Lake City,
Utah 84115 • Phone (801) 486-9671

Please send me:

- ☐ Sample Year's Food Supply Kit — 7 foods, ample for 4 servings each — \$3.95 ppd
- ☐ Free Food Storage Plan CATALOG
- ☐ Free Survival Kit and Camping INFORMATION
- ☐ Free Area Representative Information (Earn Extra Money)

Name _____
Address _____
City _____ State _____ Zip _____

IE 10-70

REMEMBER

Chesbro
Music Co.

327 Broadway
Idaho Falls, Idaho

FOR EVERYTHING MUSICAL

CHORAL sa-sa-saa-sab-satb-ttbb
VOCAL SOLOS secular and sacred
PIANO SOLOS
PIANO METHODS
PIANO COLLECTIONS
SACRED PIANO COLLECTIONS
ORGAN METHODS
ORGAN COLLECTIONS
POPULAR VOCAL FOLIOS
POPULAR SHEET MUSIC

Write for new lists

Orders filled immediately

P. O. BOX 2009 • ZIP 83401

practicality of an idea rather than its sublimity.

Does this sharp contrast—this shift from the classic to the contemporary—signify that our current generation is without culture, standards, or refinement? Hardly. Our best schools stress the importance of developing the whole personality (although this attitude is

“Our ancestors’
education pursued
values,
not facts only.
They prized wisdom
above knowledge”

constantly subverted by those interested only in intellectual achievement). Today’s generation travels widely, has great mechanical ability, and often is skilled in foreign languages. It knows and applies the demonstrable laws of the universe, a process requiring discipline and reason. Automobiles, atoms, and asteroids are very much a part of its thinking. No one suggests that young people know less than their progenitors, only that their knowledge is of a different kind; and their knowledge is important because each generation accumulates information useful in its own time.

But knowledge, we are often reminded, is not the same as wisdom or sensitivity, nor does it automatically satisfy emotional or spiritual needs. A man works hard, sometimes at work that is unpleasant, so that afterwards he may watch television, read, attend a dance, or bowl. He thinks of these activities as recreation. He uses knowledge so that he will have the time and

means for aesthetic experiences that his technical skills do not provide.

In the movie he weeps; at the dance he moves, laughs, and visits. If the book, movie, or conversation provokes thought and insight, he achieves satisfactions worth his labor. If his unscheduled time is pleasurable only—if it doesn’t stretch, magnify, or inform his soul—he is cheated of the very reward for which he labored. The cultural arts serve that dimension of man’s need. Society may need field hands more than singers of songs; but after the harvest, those laborers will give part of their wages to hear the songs.

Simple songs make a simple appeal, however. Before long both the artist and perceiver demand more complex works. But because the classic arts are complex, they appear to be forbidding and antiquated. And so we content ourselves with movies, popular poetry, magazines, and music that are designed for diversion only—never for spiritual enhancement. Consequently, we equate diversion with culture and thereby deprive ourselves of that unspeakably profound enrichment, so akin to spiritual experience, that great art generates for those who perceive it greatly.

The alarming fact is that we are exposed to popular art without standards by which to measure it. Our instincts may indicate what is immoral, if not amoral, but then again, they may not. If we have never witnessed anything more serious than an adventure movie, if a catchy television commercial represents our concept of poetry, how can we know the awesome power of a great tragedy, the exhilarating joy of a stirring symphony, or the magnitude and drama of an epic poem? If we know no other world, we are confined to the world we do understand, because it is all we have ever known, and

citizenship there requires no serious effort.

Here is an interesting paradox: many people as they mature are converted from popular to classical concepts of culture but few move from classical to pop. Why? Because authentic culture is wisdom and spiritual sensitivity. These qualities, once acquired, are priceless. And it is here, I believe, that our ancestors’ classically oriented “liberal” education was especially praiseworthy. They pursued values, not facts only. They prized wisdom above knowledge. They analyzed fewer subjects and took the time to absorb bench mark masterworks.

The cost of bench marks is high. One seldom completely enjoys a classic drama, painting, or poem the first time he encounters it. It is too complex, too profound. But frequent and repetitious exposure reveals its mood, then its colors and tensions, eventually its structure, and finally its philosophy. In time, key artworks become so much a part of the person that he measures all others against them, and, in a parallel motion, he starts to admit into his life only those people, arts, and experiences that are equally spiritual and profound.

This is not speculation. Compare your experience with mine. I have never known a man who, while meditative and profound in his tastes, was frivolous in his acts and decisions. He could be wrong, but not flippant.

Today’s is not a shallow generation, but some may misread the directions toward the deeper currents of life. We all want the same thing—schooling in this existence that prepares us to live with our Father in heaven. We can win that objective by deliberately and repeatedly exposing ourselves to artistic and intellectual achievements that the centuries have tested and endorsed. ○

A DIRTY EXHAUST DOES MORE THAN DIRTY THE AIR.

Conoco's new super-cleaning additive is now in all 4 gasolines. They help keep an engine's breathing system (carburetor, valves, PCV control) clean. Fuel waste is reduced. Your engine breathes easier ... you will, too.

What does a dirty exhaust mean?

That your engine is building up deposits that can throw your air-to-gasoline mixture out of whack. Your engine's dirty so it takes in more gasoline than it can burn. This unburned fuel goes into the air as dirty exhaust.

How does cleaner-air additive help?

The new additive is a super-cleaner that helps keep carburetor, valves, PCV emission control clean; helps prevent engine deposit buildup; helps balance air-to-fuel mixture; reduces unburned fuel. And that means a cleaner exhaust.

Can it actually improve mileage?

Yes. These new Conoco gasolines can reduce fuel waste. You burn less gasoline, and you get more miles, more ride for your money.

Will Conoco cost more?

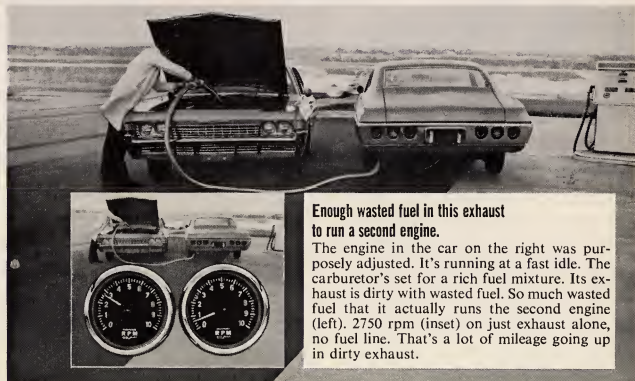
Not a penny more. You pay the same price you've always paid for Conoco gasolines.

Is the additive in all 4 gasolines?

All 4 Conoco gasolines: Premium, Super, Regular, and Conotane now contain cleaner-air additives.

It can waste enough fuel to run a second engine.

(Look at this remarkable demonstration)

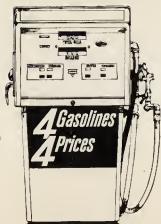


Enough wasted fuel in this exhaust to run a second engine.

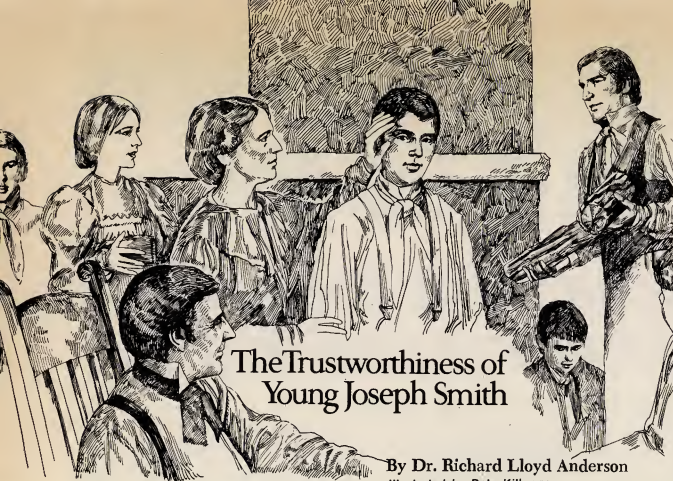
The engine in the car on the right was purposely adjusted. It's running at a fast idle. The carburetor's set for a rich fuel mixture. Its exhaust is dirty with wasted fuel. So much wasted fuel that it actually runs the second engine (left). 2750 rpm (inset) on just exhaust alone, no fuel line. That's a lot of mileage going up in dirty exhaust.

New Conoco gasolines help get back some mileage wasted in your exhaust.

**Now, more than ever
...more ride for your money.**



Hottest
Brand
Going.



The Trustworthiness of Young Joseph Smith

By Dr. Richard Lloyd Anderson
Illustrated by Dale Kilbourn

● Two parents, five brothers, and three sisters of the Prophet Joseph Smith were living at the time of the coming of Moroni, and each became a devout believer in the reality of the revelations. They comprise a virtual jury qualified to evaluate the consistency of Joseph's early story and his personal believability in telling it. Without dissent, these eleven gave total acceptance.

The first person to believe in the angel's coming was the Prophet's father. The Prophet went to the field the morning after the triple vision of instruction, but physical exhaustion prevented his working. As he was leaving the field, the angel appeared to reiterate his message, "and commanded me to go to my father and tell him of the vision and commandments which I had received."¹ Lucy Mack Smith added a detail likely to have been remembered by a parent—that the angel was actually requesting an explanation for Joseph's not following prior instructions to report the visions to his father. Joseph's answer was that he feared his father's skepticism; however, "the angel rejoined, 'He will believe every word you say to him.'"² One manuscript account adds vividness to the event. In an

1835 conversation, the Prophet recalled the moment when he first informed his father of the angel's visit: "The old man wept, and told me that it was a vision from God, and to attend it."³

Joseph Smith, Sr., was the patriarch of his family, and in at least one family gathering voiced for all a complete faith in his son's visions. In 1834 the Smith family and a few Church leaders gathered to receive their blessings from Joseph Smith, Sr., the appointed Patriarch to the Church. In an informal service preceding this semi-private meeting, the Prophet's father reviewed the "many afflictions" of the family, including some deaths, particularly that of the beloved Alvin, "taken from us in the vigor of life, in the bloom of youth."⁴ The Patriarch was expressing the intimate feelings of his entire family.

His remarks were followed by prayer and then the initial blessing, given to Joseph Smith, Jr. The opening words reviewed the experiences now accepted by the family that had known the Prophet from boyhood: "The Lord thy God has called thee by name out of the heavens; thou hast heard his voice from on high from time to time, even in thy youth."⁵

The process by which this family acquired such profound conviction can be reconstructed through the detailed writings of the mother and younger brother of the Prophet. These two present significantly different points of view. Certainly no one knew Joseph Smith, Jr., more intimately than his mother. But for all of her faith in God and the calling of her son, she resists the temptation to glorify his every act. For instance, she begins her story of the early visions with the admission that she had told little about the youth of the Prophet. "Some of my readers will be disappointed," she acknowledges, since leading questions had been repeatedly put to her about supposed "remarkable incidents" of his childhood: "but, as nothing occurred during his early life except those trivial circumstances which are common to that state of human existence, I pass them in silence."⁶ Such realism argues well for Lucy Mack Smith's honesty in the remaining record of her son.

The memoirs of William Smith nicely supplement those of the mother. One sees Joseph Smith through very feminine, the other through very masculine eyes. Moreover, the confidence of the mother is balanced by the more detached point of view of the brother. In this case, the brother is the most spiritually skeptical of all of the Smith family. His later religious history proves a lifelong rebelliousness, tempered only by older years.

At the time of Joseph Smith's visions, Hyrum and Samuel H. Smith had followed their mother into the Presbyterian Church, while most other family members were religious yet aloof from organized religion. William, however, describes himself as not even religious. Family worship "often became irksome or tiresome to me," he writes

of this early period; he paid "no attention to religion of any kind. . . ." Only a powerful experience could unite this religiously divided family, and Lucy Mack Smith and William represented opposite poles.

Carelessly quoting William Smith is an irresponsible procedure. He published rather detailed recollections of his youth in 1883.⁷ He also wrote detailed comments on the published stories about the Prophet about 1875.⁸ Besides this, access to William's memory is gained mainly through an interview of 1841,⁹ a speech of 1884,¹⁰ and an interview of 1893.¹¹ These five basic sources for William Smith show a historical method that resembles his religious career, spontaneous and not highly organized. Sequence is not as important to him as making his point with a random illustration. One must be aware of these characteristics because he does not relate the first vision of his brother. That is understandable, first of all, because he was barely nine when it took place. Furthermore, speaking of later visions, he indicated firm belief but carelessness: "being young and naturally high-spirited, I did not realize the importance of such things as I should have done. . . ."¹² Memory depends on deep interest. William, therefore, writes impressionistic history, recalling accurately his basic feelings of a time while often only approximating details. In this matter, he is his own best critic, for more than once he alerts the reader that Joseph Smith's story is more precise than his own: "A more elaborate and accurate description of his vision, however, will be found in his own history."¹³

Through the recollections of Lucy Mack and William Smith, the clock can be turned back to the day when Joseph announced Moroni's coming to the family. As discussed, the stripling prophet first confided

this news to his father in the field. Of course, Lucy Smith was not there, but from family knowledge she reported that on that morning Alvin noticed an unusual slackness in Joseph's work and that "Joseph was very pale."¹⁴ William confirmed this episode from firsthand knowledge: "I was at work in the field together with Joseph and my eldest brother Alvin. Joseph looked pale and unwell. . . ."¹⁵

The most dramatic moment that day for the family circle was Joseph's narration to them of his visions of the night before. William places this event prior to Joseph's going to the hill, and Mother Smith afterwards. Yet both could be right. Possibly Joseph gave an announcement before and a detailed report afterwards. As to the family's reaction, there is no doubt. Lucy Mack Smith describes the intense interest of Alvin and "the most profound attention" of the entire family at Joseph's first reports of what had happened to him. William also described the family's reaction to Joseph's explanations: "They were astounded, but not altogether incredulous."¹⁶

The foregoing words are those of an interested professor of church history who talked at length with William in 1841. Later William specifically described the reaction of the Smiths when Joseph told them of Moroni's coming:

"[H]e arose and told us how the angel appeared to him, what he had told him. . . . He continued talking to us [for] sometime. The whole family were melted to tears, and believed all he said. Knowing that he was very young, that he had not enjoyed the advantages of a common education; and knowing too, his whole character and disposition, they were convinced that he was totally incapable of arising before his aged parents, his brothers and sisters, and so solemnly giving



Burning Tree Acres



Burning Tree Acres is an exclusive, planned community especially developed for families seeking the best in wholesome living. Members not only own their own home or lot, but they also share equal ownership in the wonderful recreational facilities which have been completely developed.

Burning Tree Acres provides delightful suburban living with all the nearby conveniences imaginable. It's just five minutes from BYU, the new LDS Temple in Provo, new shopping centers, schools, churches, Utah Lake and Provo Canyon!

Sound wonderful? It is!

Please send me a full-color brochure on Burning Tree Acres. I am not obligated in any way by this request.

NAME _____
ADDRESS _____
CITY _____
STATE _____ ZIP _____

BURNING TREE ACRES

1775 South 300 East, Orem, Utah 84057

HEARING AIDS

Huge savings on tiny, all-in-the-ear, behind the ear, eye-glass and body models. New space age models are so tiny and well concealed your closest friends may never even notice. **FREE HOME TRIAL.** No down payment. Low as \$10 monthly. Money back guarantee. Order direct and save. Write today for free catalog and confidential booklet. PRESTIGE, Dept. D-57, Box 10947, Houston, Tex. 77018.



PRINTING SERVICE

112 South 2nd East
Logan, Utah 84321 Ph. 752-0567
Quality History and Genealogy Printing
Call or write for bid

TIRED OF THE SMOG?

Treat your Eyes, Nose, and Lungs to some clean air. Buy a lot at Beautiful Evergreen Park up Ogden Canyon in scenic Weber County . . . 18 miles east of Ogden. Near the David O. McKay birth site.

Liberal terms on choice sites are now available, two to seven acre parcels. Just right for investment, Summer and Winter recreation, or Summer Home sites all located in Evergreen Park Subdivision.

Write:

EVERGREEN PARK

1856 Herbert Ave.

Salt Lake City, Utah 84108

or phone: (801) 486-7577

utterance to anything but the truth."¹⁷ In this comment William singled out reasons for the implicit trust of the household in the nearly 18-year-old Joseph: his limited education, and "his whole character and disposition." There are important historical insights on these points that enable one to see young Joseph Smith through the eyes of his day-to-day companions.

First of all, it came as a shock that the teenager thought himself capable of writing a book. One autobiographical sketch summarizes his total education in one terse sentence: "My father was a farmer and taught me the art of husbandry."¹⁸ That is to say, muscle and tools were his skills, not study and books. Although not illiterate, Joseph at this point of life was relatively unskilled in reading and writing. One contemporary at Palmyra pays him the compliment of showing native intelligence in the "juvenile debating club,"¹⁹ but it is a long leap from that to gaining either the interest or capacity to reproduce scripture.

Joseph himself commented on the demands of life that prevented his doing much reading. He mentioned the "indigent circumstances" of the family, and the necessity "to labor hard" to support the dozen members alive in 1823. This "required the exertions of all that were able to render any assistance for the support of the family; therefore, we were deprived of the benefit of an education. Suffice it to say, I was merely instructed in reading, writing, and the ground rules of arithmetic, which constituted my whole literary acquisitions."²⁰

William and Lucy Smith concurred. The former pictures his brother as educated only in a rudimentary way: "That he was illiterate to some extent is admitted, but that he was entirely unlettered is a mistake. In syntax, orthography, mathematics,

PACIFIC ADVENTURE

NOVEMBER 6
DEPARTURE

- ★ Suva
- ★ New Zealand
- ★ Australia
- ★ Tahiti
- ★ Bora Bora



Murdock Travel, Inc.
14 South Main St.
Salt Lake City, Utah
84101
Phone 328-3161

Please send me the brochure on your PACIFIC ADVENTURE tour.

Name _____

Address _____



CANDLES DIRECT FROM OUR FACTORY

LARGE — EXOTIC 12 COLORS — 12 SCENTS
FOR STORAGE, FUND-RAISING, BANQUETS, ETC.
THESE ARE SLIGHTLY IMPERFECT CANDLES AT
BIG DISCOUNT.

Send \$4.00* for prepaid 4-candle sample order. Includes one each 3" x 3", 3" x 6", 3" x 8", plus famous twin wick, 100 hour, scented storage or camping candle. (Regular retail including postage \$6.46.) Money back guarantee. Request price list. Candle Kitchen, 2335 So. W. Temple, Salt Lake City, Utah 84115. 487-3279.
*Add 18c Sales Tax in Utah.



Tastes like Coffee but is Caffeine free! A delicious and nourishing way to start the day for the whole family. Just add boiling water, cream and sugar to taste, it's ready to enjoy. Mixed with hot or cold milk it is a refreshing and nutritious drink. Made from wholesome grains and cereals, a perfect complement to meals. Perfect for snacks and Pero breaks, too.

Pero, the modern beverage for modern people. Look for it at your favorite market.

Distributed by
Holly World Foods, Inc.

2520 South 7th West
Salt Lake City, Utah 84119

For sample send 10c in coin for mailing and handling.

Dealer Inquiries Welcome

grammar, geography, with other studies in the common schools of his day, he was no novice, and for writing, he wrote a plain, intelligible hand."²¹ In other words, Joseph had taken advantage of limited opportunities for basic education, but (as his mother insists) he was anything but widely read: at 18 he "had never read the Bible through in his life. He seemed much less inclined to the perusal of books than any of the rest of our children, but far more given to meditation and deep study."²² The Smith family measured the adolescent Joseph and found it unbelievable that he would know history or aspire to writing it down without the divine direction that he claimed.

If formal education was subordinate to survival, it was the latter that fashioned the personalities of the men of the Smith family. Here Alvin's known dutifulness reveals the similarly conditioned traits of the older sons—and Alvin's dutifulness was also a profound influence on Joseph. The Prophet had loved and identified with his oldest brother. Visiting his sister Katherine 20 years after Alvin's death, he recalled the use of his brother's physical prowess in defending an underdog: when one Irishman sought to gouge out another's eyes in a fight, "Alvin took him by his collar and breeches and threw him over the ring, which had been formed to witness the fight."²³

To love Alvin was to love his capacity for obedience: "I remember well the pangs of sorrow that swelled my youthful bosom and almost burst my tender heart when he died. He was the oldest and the noblest of my father's family. . . . In him there was no guile. He lived without spot from the time he was a child. From the time of his birth he never knew mirth. He was candid and sober and never would play, and minded his father and

mother in toiling all day. . . ."²⁴

An untimely death came to Alvin in 1823. His mother recounts the deathbed drama, as he exhorted his mature brothers to the responsibility that he had shouldered all of his life. He also encouraged his brother Joseph to be obedient to the revelations of the angel. It is impressive that such a strong personality as Alvin believed in Joseph's revelations implicitly. It is also impressive that he considered Joseph an obedient person. Obviously a great measure of Alvin's seriousness about life was also found in the personality of his prophet-brother. William writes: "I was quite wild and inconsiderate, paying no attention to religion of any kind, for which I received frequent lectures from my mother and my brother Joseph."²⁵

His mother gives this same picture of Joseph. Late in life she summarized her achievement of raising a half-dozen boys and observed, "never was there a more obedient family."²⁶ This is known to be true of the cluster of older brothers that surrounded Joseph. Alvin, about seven years Joseph's senior, "was a youth of singular goodness of disposition—kind and amiable. . . ."²⁷ Hyrum, older than Joseph by some six years, was "remarkable for his tenderness and sympathy" and consistently was "a good, trusty boy."²⁸ Samuel, some two years younger than Joseph, "always performed his missions faithfully,"²⁹ whether in the Church or in the Smith household. These characterizations of her sons by Lucy Mack Smith harmonize completely with their personalities in later life.³⁰ His mother said that Joseph, a product of the same environment, was "a remarkably quiet, well-disposed child."³¹

The responsibilities that molded these elder Smith brothers were alluded to by the younger William.



REACH YOUR CAREER GOAL SOONER AS AN LDS GRADUATE

LDS Is Your Church Business
College Offering Associate Degrees
In:

- Computer Technology
- Fashion Merchandising
- Marketing — Sales
- Accounting and
Business Administration
- Secretarial Science



The People Builder Since 1886

For a FREE CATALOG write:
THE DEAN OF STUDENTS
411 East South Temple
Salt Lake City, Utah 84111

Wedding Invitations

FROM
IDAHO



Prices
are LOW
in Idaho

100
Custom printed
ONLY \$5.95

Scores of styles, thermographed or Dura-graved™, all the accessories. Buy direct and save from West's leading manufacturer of mail-order wedding invitations. Rush orders shipped same day received!



Send for FREE catalog, samples (25c if airmail desired). REXCRAFT, Rexburg, Idaho 83440

Name _____

Address _____

City, State, Zip _____

CALL US FREE



American Real-Estate
Marketing System

- Specialized Departments (Residential-Commercial-Farm & Ranch-etc.)
- Offices Throughout Utah
- Nationwide Referral System
- Trade-In Service

CALL TOLL FREE



DIAL DIRECT
UTAH

1-800-662-5545
OR CALL COLLECT
801-484-5221

He summed up the economic challenge of moving on to forested land and the result obtained within seven years: "While there we cleared a large farm, built a house, planted an orchard, and had commenced living in more comfortable circumstances."⁷² The details are impressive. "We cleared sixty acres of the heaviest timber I ever saw,"⁷³ this work "in about five years."⁷⁴ "Some of the elms were . . . too large to be cut with a cross-cut saw."⁷⁵ After cutting, the wood was gathered for burning; if anyone "had wanted to see Joseph at that time and remained very long, he would have had to be in the field rolling logs or carrying brush."⁷⁶ On the place there were "from twelve to fifteen hundred sugar trees, and to gather the sap and make sugar and molasses from that number of trees was no lazy job."⁷⁷ Originally, their land did not even have a dwelling on it: "The improvements made on this farm [were] first commenced by building a log house at no small expense, and at a later date a frame house at a cost of several hundred dollars,"⁷⁸ a cash outlay in scarce dollars after the 1820 depression. A "good fence" around 60 acres was also built, and "outbuildings, etc."⁷⁹ In addition to their own taxing work, the older sons constantly hired out: "Whenever the neighbors wanted a good day's work done, they knew where they could get a good hand, and they were not particular to take any of the other boys before Joseph, either."⁸⁰ In all the labor described above, "Joseph did his share of the work with the rest of the boys."⁸¹ Over years of trying conditions, the Smith family knew Joseph as personally dependable, no small test in a frontier society. This is the objective background for William's view that Joseph's "whole character and disposition" compelled all the

family to believe in his visions.

One episode from the Prophet's youth brings his basic nature into sharp focus. This is his painful bone extraction without anesthesia in late childhood, known ordinarily from Lucy Mack Smith's published account of it, but also recorded in fair detail in a Nauvoo manuscript note by the Prophet. Before observing Joseph's heroism in that ordeal, it is necessary to discuss some background of that event. All of the Smith children had been born in Vermont up to and including William, whose birthdate there is March 13, 1811. Then Lucy Mack Smith says that the family moved during 1811 to Lebanon, New Hampshire, where Katherine was born July 8, 1812.⁸²

While at Lebanon Joseph Smith's operation took place. An approximate date is possible because this surgery was preceded by an epidemic that threatened the lives of several of the Smith children. As Mother Smith says, "The typhus fever came into Lebanon, and raged tremendously."⁸³ Joseph remembered being cared for in this period by Dr. Smith, of nearby Hanover. This dates the epidemic, for Dr. Nathan Smith moved from Dartmouth College to Yale University in the fall of 1813.⁸⁴ Furthermore, writing his medical memoirs in 1831, he remembered a typhus epidemic at the time: "In the autumn of 1812, Professor Perkins, now of New York, and myself, attended between fifty and sixty cases of typhus in the vicinity of Dartmouth College. . . ."⁸⁵ Joseph's leg infection followed the epidemic, so it is highly probable that his operation took place in the winter of 1812-1813. This means that we are studying the reactions of a boy seven years of age.

The "typhus" of that epidemic would now be typhoid, complications after which may affect bone

tissue in the manner indicated by Lucy and Joseph Smith. Both recount the infectious pain and its intensification in his leg, but Joseph gives the more objective, summary account:

"And I endured the most acute suffering for a long time, under the care of Drs. Smith, Stone, and Perkins, of Hanover. At one time eleven doctors came from Dartmouth Medical College, at Hanover, New Hampshire, for the purpose of amputation, but, young as I was, I utterly refused to give my assent to the operation, but consented to their trying an experiment by removing a large portion of the bone from my left leg, which they did. And fourteen additional pieces of bone afterwards worked out before my leg healed, during which time I was reduced so very low that my mother could carry me with ease. And after I began to get about, I went on crutches till I started for the state of New York. . . ."¹⁴⁰

After 30 years, Joseph Smith recalled his basic facts correctly. Doctors Smith and Perkins did practice jointly in Hanover and were on the Dartmouth medical faculty. The "eleven doctors" were undoubtedly medical students—some 18 graduated in the class of 1813. Dr. Smith was famed for his skill as a surgeon in such cases. In fact, accounts of his operations and the recollections of Joseph and Lucy Smith precisely agree. More might be said of all this; the question at hand, however, concerns the insight that the incident gives into the character of young Joseph Smith.

The first significant point concerns what Joseph Smith did not say about himself. Spare of words and terse on his own suffering, he treats his own experience without exaggeration. Such a fact has obvious implications for assessing

Royal Executive Inn's Luxurious Royal Las Vegas . . . Now Open!



GROWING NATIONWIDE! ... FROM THE WEST

- SUNNYVALE
Beautiful Bay Area
- SALT LAKE CITY
Near Mormon Temple
- SANTA BARBARA
Pacific Spanish charm
- PROVO
Next to BYU
- LAS VEGAS
Heart of the Vegas Strip
- OMAHA
Nebraska's Finest

You are invited to participate with Royal Executive Inns of America, Inc., a Utah Based Company, operating luxury Motor Hotels and Royal Host Restaurants between Omaha and the West Coast. For information on franchising, co-owner investments, or present motel and/or restaurant affiliation with one of Western America's leading hospitality chains now

GROWING NATIONWIDE! Contact:

John P. Olsen
National Franchise Director
Royal Executive Inns of America, Inc.
Provo, Utah 84601



For Toll Free
Reservations
Call
1-800-238-5022
For any
member of
Royal
Executive
Inns



Let me ask you
**IS YOUR ENGLISH
HOLDING YOU BACK?**

I have helped thousands of men and women to overcome the handicap of poor English and to become effective speakers, writers, and conversationalists. With my new C. I. METHOD, you can stop making mistakes, build up your vocabulary, speed up your reading, develop writing skill, learn the "secrets" of conversation. You don't have to go back to school. Takes only 15 minutes a day at home. Come little, 32-page booklet mailed FREE. Send coupon or your name, address and zip code on a card or letter. TODAY!

Don Bolander, Career Institute
Dept. 169-85, Mundelein, Illinois 60060

Please mail me your FREE 32-page booklet on English.

Name _____

Address _____

City _____ State _____ Zip _____

HAND GRINDER

Adjustable for
FLOUR
CRACKED WHEAT
CORN MEAL, etc.
only **\$11.95**

quantity discounts



Box 1111
Redlands, Calif. 92373



GRANDFATHER CLOCKS

—table model

NEW from Germany. Adds charm and color to any room. Hand-decorated. 8 1/2 inches high—ivory, red, blue, black. Sent directly to you from Germany. \$5.95

ZABRISKIE IMPORTS

P.O. Box 2106, Salt Lake City, Utah 84110 (USA)

GENEALOGISTS

Free price list of over 300 items. Xerox copying 5c each; 4c (4-7 copies of same original); 3c (8-29); 2c (30-57); 1c (58-110). Genealogy pictures coated 42c (each additional copy 7c; see page 5 of catalog). Mail orders welcomed.

STEVENSON'S
GENEALOGICAL CENTER
730 West 1240 North, Provo, Utah 84601

GOSPEL STANDARDS

by President Heber J. Grant

Only \$4.95 postpaid

THE DESERT NEWS PRESS

THE MOST COMPLETE ALL-AROUND PRINTING PRESS



1600 Empire Road • Salt Lake City, Utah 84104
Call (801) 486-1892

Layout and Design • Typography
Photo-typography • Lithographic Offset
Letterpress • 4-Color Process Separations
Bindery • Shipping and Mailing

whether his supernatural experiences might be believed. His mother's account moves to the level of personal details of the operation. Following known practices, the boy was offered liquor for pain. At that solemn moment he avoided what many religious people then branded evil. Likewise, he opposed orders that he be bound. Preserving physical liberty, he insisted that he could best endure pain in the arms of his trusted father. Sensitive to his mother's feelings, the boy requested that she leave the room. Lucy vividly remembered that moment: "Then looking up into my face, his eyes swimming in tears, he continued, 'Now mother, promise me that you will not stay, will you? The Lord will help me, and I shall get through with it.'"⁴⁷ The necessarily brutal incision and forcible bone removal brought screams of pain, but the first time his mother entered the room, young Joseph recovered enough composure to direct her to leave: "I will try to tough it out, if you will go away."⁴⁸

Courage is first cousin to responsibility and is superbly shown by Joseph Smith as the child verged upon preadolescent accountability.⁴⁹ What appears clearly is total trust in his parents, acute empathy with loved ones, and the power of a personality that knew how to submit to reality. In this single pre-vision episode, one can see qualities that made Joseph's first testimony believable.

In the light of the known character of young Joseph Smith, the family's complete trust of him is a striking fact. William Smith repeatedly told of the angel's coming, with emphasis on the acceptance of that story by his household: "[T]here was not a single member of the family of sufficient age to know right from wrong but what had implicit confidence in the

CLAWSON
Travel Service

"The Trip Without a Worry"
Since 1933

Tournament of Roses Tour

Dec. 26 - Jan. 2

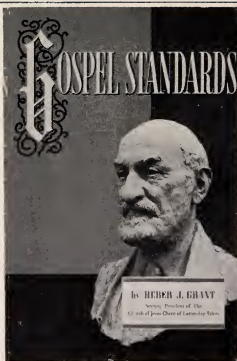
San Francisco
Monterey and Carmel
San Diego
Rose Parade • Bowl Game
San Simeon
Disneyland
Hawaii Tour
Leaves Jan. 2

Vida Fox Clawson Tours

216 South 13th East Phone 328-0303
Salt Lake City, Utah 84102

Please send me the brochure on:
Tournament of Roses ☐
Hawaii ☐ Both ☐

Name
Address
City..... State..... Zip.....



Now available, in response to many requests—

GOSPEL STANDARDS

by President Heber J. Grant

Only **\$4.95** postpaid

Order from

The Improvement Era
79 South State
Salt Lake City, Utah 84111
and at book dealers everywhere

statements made by my brother Joseph concerning his vision, and the knowledge he thereby obtained concerning the plates."⁵⁰

No serious question can be raised concerning the sincerity of the Smiths, for they sacrificed reputation and safety by upholding Joseph's testimony. Consequently, their impressions of young Joseph are a major historical tool. They knew the young Prophet intimately; they saw his expressions while relating his visions, and they judged his sincerity. They are a critical means of standing close to Joseph's visions and judging their validity.

It is hard to dismiss the common-sense judgments of the practical brother of the Prophet: "All believed it was true: father, mother, brothers, and sisters. You can tell

what a child is. Parents know whether their children are truthful or not."⁵¹

In his last known interview William Smith drove that point home, in answer to the question of whether the Smiths did not occasionally doubt Joseph's testimony:

"No. We all had the most implicit confidence in what he said. He was a truthful boy. Father and mother believed him. Why should not the children? I suppose if he had told crooked stories about other things, we might have doubted his word about the plates, but Joseph was a truthful boy. That father and mother believed his report and suffered persecution for that belief shows that he was truthful. No sir, we never doubted his word for one minute."⁵² ○

FOOTNOTES

¹Joseph Smith 2:49. Modifications in quotations in this article are confined to spelling, capitalization, and punctuation.

²Lucy Mack Smith, *Biographical Sketches of Joseph Smith* (Liverpool, 1853), p. 82.

³Manuscript History of the Church, Bk. A-1, pp. 121-22, November 9, 1835.

⁴Patriarchal Blessing Book 1, December 9, 1834.

⁵*Ibid.*

⁶Lucy Mack Smith, p. 73.

⁷William Smith, *William Smith on Mormonism* (Lamoni, Iowa, 1883). The latter quotation above on William's lack of religion is at page 10.

⁸William Smith, Notes Written on Chamber's *Miscellany*. For convenience, the highly accurate Church Historian's typescript page numbers will be cited. For details on this manuscript, see Richard L. Anderson, "Joseph Smith's New York Reputation Reappraised," *Brigham Young University Studies*, Vol. 10 (Spring 1970), pp. 312-13. The earlier quotation above on William's lack of religion is at page 18.

⁹James Murdock, "Origin of the Mormons," *New Haven, Connecticut*, June 19, 1841, in *Peoria Register and North-Western Gazetteer*, September 3, 1841, hereafter cited as Murdock Interview. No copies of the original *Hartford Observer* article are known. Murdock, who interviewed William Smith, was a major American church historian.

¹⁰"The Old Soldier's Testimony," speech at Deloit, Iowa, June 8, 1884, *Saints' Herald*, Vol. 31 (1884), pp. 643-44; hereafter cited as Deloit Speech.

¹¹W. Peterson, "William B. Smith's Last Statement," *Zion's Ensign*, Vol. 5 (1894), No. 3, p. 6, hereafter cited as Peterson Interview.

¹²William Smith on Mormonism, p. 15.

¹³*Ibid.*, p. 9. William's apparent personal lack of knowledge prior to 1823 is treated in Richard Lloyd Anderson, "Circumstantial Confirmation of the First Vision Through Reminiscences," *Brigham Young University Studies*, Vol. 9 (Spring 1969), pp. 398-401.

¹⁴Lucy Mack Smith, p. 82.

¹⁵William Smith on Mormonism, p. 9.

¹⁶Murdock Interview.

¹⁷William Smith on Mormonism, pp. 9-10.

¹⁸Wentworth Letter, *Times and Seasons*, Vol. 3 (1842), p. 706.

¹⁹See Anderson, "Circumstantial Confirmation," p. 379.

²⁰Manuscript History, 1832, extracted from Kirtland Letter Book, cit. Dean C. Jessee, "The Early Accounts of Joseph Smith's First Vision," *Brigham Young University Studies*, Vol. 9 (Spring 1969), p. 279.

²¹William Smith, Notes, p. 17.

²²Lucy Mack Smith, p. 84.

²³Joseph Smith Journal, kept by Willard Richards January 9, 1843, cit. Latter-day Saints, *History of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City, 1919), Vol. 5, p. 247.

²⁴*Ibid.*, pp. 126-27.

²⁵William Smith on Mormonism, p. 10.

²⁶Conference address, October 8, 1845, *Times and Seasons*, Vol. 6 (1845), p. 1014.

²⁷Lucy Mack Smith, p. 89.

²⁸*Ibid.*, p. 63.

²⁹See Richard Lloyd Anderson, "The Smiths Who Handled the Plates," *Era*, Vol. 72 (August 1969), pp. 281f.

³⁰Lucy Mack Smith, p. 73.

³¹William Smith on Mormonism, p. 5.

³²Peterson Interview.

³³Deloit Speech.

³⁴*Ibid.*

³⁵Peterson Interview.

³⁶William Smith, Notes, p. 17.

³⁷William Smith on Mormonism, pp. 12-13.

³⁸Peterson Interview.

³⁹Lucy Mack Smith, pp. 40-41, 56, 58.

⁴⁰*Ibid.*, p. 60.

⁴¹Emily A. Smith, *The Life and Letters of Nathan Smith, M. D.* (New Haven, 1949), pp. 88-90. Dr. Smith writes from New Hampshire up to September 1813 and then from Connecticut from December 1813.

⁴²Nathan Smith, *Medical and Surgical Memoirs* (Baltimore, 1831), pp. 75-76.

⁴³Manuscript History of the Church, opening narrative, Note A, location and composition described in Jessee, "Early Accounts" (n. 20 *supra*), pp. 291, 294. Acknowledgment is made to President Joseph Fielding Smith for permission to publish Note A.

⁴⁴Lucy Mack Smith, pp. 64-65.

⁴⁵*Ibid.*

⁴⁶C. N. Ottosen, "Baptism—Why Age Eight?" *Era*, Vol. 73 (August 1970), pp. 41f.

⁴⁷William Smith, Notes, p. 8.

⁴⁸Deloit Speech.

⁴⁹Peterson Interview.

REAP A HARVEST



OF GOOD HEALTH with a LEE HOME FLOUR MILL

Put nature's boundless energy from whole grain flour right on your table for your family to enjoy.

Grind all the whole grain flour and cereal your family needs, right in your own kitchen.

With home stone ground whole grain flours, your bread, rolls, pies, cakes and pastries all taste better. Rich in highly nutritious natural vitamins and minerals they are better for your family health too.

Reap a rich harvest of buoyant health. Write for information and recipes.



LEE ENGINEERING CO.

2023 W. Wisconsin Ave.
Milwaukee, Wis., 53201 IE 10/70



23 days
Sunshine & Flowers
Jan. 9 - 31, 1971

- Fine Hotels
- Delicious Food
- Pure Water
- Excellent Entertainment
- Fabulous Ruins
- Ocean Paradise
- Ancient Ruins

Visit: Mazatlan

Guadalajara • Mexico City
Acapulco • Taxco
Yucatan Peninsula

Only **\$399** 17 meals
all inclusive

ERMA and ARNOLD WHITE
YOUR TRAV-A-LEADERS

"FIESTA TOURS"
1795 East 3170 South
Salt Lake City, Utah
Phone 484-9752

Rain Beard



Rain. Thunderheads whipped into a dark fury by the wind. Millions of individual drops lowering a curtain across the valley and finally splashing across your window.

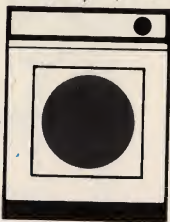
Rain. You'll learn to love it, too . . . when you have an electric clothes dryer.

An electric dryer is *more* than keeping rain from your clothes. It brings a change in your way of living. A change in the way you feel. A change in the way your clothes feel.

An electric dryer takes the hurry, the carry, and the worry out of laundry. Then it gives your clothes a soft touch.

And, an electric dryer costs up to \$40 less than the other kind.

Buy Her an
Electric Dryer—



The "Sun"
That Never Sets

Utah Power & Light Company



STAK-ON

- Convenient
- Space Saving Can Storage
- Saves Spoilage
- Uses Oldest First
- Cans Rotate With Each Use

STAK TO ANY HEIGHT
Rack For All Size Cans Available

Screws on to wall. Cans load from top, rotate to bottom. NOTE how units stack together.

Church Group Enquiries Welcomed

(STATE FRANCHISES AVAILABLE)

Write for Information

\$3¹⁹
PER UNIT
Postpaid

5" x 16" x 10"
Holds 7 to 12 Cans

STAK-ON INTERNATIONAL

Box 17075 • Salt Lake City, Utah 84117 1-801-561-0701

Bufs and Rebufs

Madsen Interview

Thanks for the fine interview with Dr. Truman Madsen [Era of Youth, July]. Being a philosophy student at a Catholic seminary has given me some insight to various truths. Dr. Madsen not only possesses consciousness of the intricate truths of the intellectual, but the ability to sift these truths and interweave them logically in light of the restored gospel of Jesus Christ. Since I joined the Church five years ago, it is through many such fine people who inspire me that I am aware that the glory of God is intelligence, and it is through study and prayer that we know we not only have truth, but *the* truth.

GARY McLAUGHLIN
McKEESPORT, PENNSYLVANIA

Reflection

Your June *Era* was particularly good. I enjoyed immensely the conference talks and other articles. Sister Fellows' story "Reflection" was one of the best I've read in a long time. The June issue was particularly interesting by the inclusion of the statistical report. Please print reports such as this and the one in the November 1966 *Era* of Church population distribution, mentioning the Church population by states and country.

WILLIAM TINCHER, JR.
LA PORT, INDIANA

Glory of Hebrew

With respect to the work discussed in "The Glory of Hebrew" [July], I must disagree with some of the conclusions. While *kabod* may anciently have meant *body*, it certainly cannot have that meaning in biblical passages containing the word. The Arabic cognate root *kbd* has essentially the same meaning as that of the Hebrew—i.e., heaviness or importance. This meaning, therefore, antedates the separation of Northwest Semitic (which includes Hebrew) from Southwest Semitic (which includes Arabic).

Moreover, I find in Arnolt's *Assyrian Dictionary* that the Akkadian cognate root *kbt* likewise refers to heaviness and body. The root *kbd* may have had the meaning of "physical body" in proto-Semitic, but, because the three main divisions of the Semitic languages do not have this meaning, it is evident that, in biblical times, when the separation between the divisions had already taken place, it could not have had that meaning.

JOHN A. TVEDTNES
SALT LAKE CITY, UTAH

Danger Signals

I have just read Dr. Lindsay Curtis's article on "The Seven Danger Signals of a Sick Marriage" [August]. I thought it was very good, but I wonder if it would be possible in an issue to write about physical violence in marriage. I never thought that this would be a problem in my marriage because it is so far removed from anything I had ever known. But I have a husband who is active in the Church and who has a difficult time controlling his violent temper. Apparently anything can set him off into a tantrum—and physical violence to persons near him. I realize this shouldn't be in a marriage. Our temple covenants are important to us. Help is needed.

ANONYMOUS

The Church procedure for obtaining help is to see your bishop.

Separation

By Webb Dycus

*How far a shadow reaches
No one can ever say;
But standing in the morning,
Beside a pasture fence,
I saw poplar's shadow
Lean down the growing day
In towering proportion—
And knew its eloquence.*

*You wore an easy laughter
When you were here with me,
And walked beside me proudly,
As you have always done.
I'm learning now to miss you
With less intensity.
You cannot measure shadows—
They vary with the sun.*



A CHILD GOES FORTH

by Barbara J. Taylor

A must for parents of young children

To the preschool child, the world is a great adventure in which, when properly guided, marvelous discoveries are made every day. *A Child Goes Forth* will help you to make your child's early experience a meaningful part of his life.

Written by Barbara J. Taylor, coordinator for the BYU Child Development Laboratory, the book is designed as a step-by-step educational activity guide. Parents of preschool children will find it to be an invaluable reference and source book in directing a child's physical, mental, and emotional development. Order your copy of this informative volume today.



4⁶⁰

Brigham Young University Press

Brigham Young University Press
Publication Sales
Box E, UPB
Provo, Utah

Name

Address

Please send me copies of

City

A Child Goes Forth. Enclosed is \$4.60 plus
25c for shipping and handling for each book
ordered.

State Zip



FEATURING



ELECTRIC FLOUR MILLS

"QUAKER CITY" HAND
GRINDER

BREAD MIXER

Free descriptive literature on request

Handling a complete line of dry home storage commodities, with emphasis on seed for sprouting (alfalfa—mung beans—soybeans—lentils) write for pricing lists of these commodities and for pricings on books and booklets relating to storage—nutrition—survival—cooking—baking—sprouting

Sterling H. Nelson & Sons, Inc.

525 South 4th West
P.O. Box 1296
Salt Lake City, Utah 84110

---.---.---WATCH!---.---.---

**Channel 5 Eyewitness
NEWS**

**Mountain America's
most complete
and comprehensive
coverage of world,
national and
local events**



DICK NOURSE



BOB WELTI



PAUL JAMES

Presented by Mountain America's No.1 News Team

**Watch the Channel 5 Eyewitness News in color
weekdays 6 & 10pm-Saturday 5 & 10pm-Sunday 10pm**

The First Word In News

---.---.---Channel 5 KSL-TV---.---.---

The Soviet-West German Treaty

TheseTimes

By Dr. G. Homer Durham

Commissioner and Executive Officer, Utah System of Higher Education

● News reports August 7, 1970, indicated agreement on the text of a West German-Soviet treaty. During the same week a 90-day cease-fire began to be observed between Israel and Egypt. Secretary of Defense Melvin Laird admitted to U.S. air offensives in Cambodia. Meanwhile, strategic arms limitations talks between the United States and the Soviet Union appeared to be progressing.

The treaty between the Soviet Union and West Germany, among all these related events, may be the most important. It may be part of the price the U.S. had to pay for the cease-fire. It may relate to silent Russian acknowledgment of an American sphere in Southeast Asia.

It directly, of course, relates to possible new courses and relationships in Europe. Those patterns will have worldwide overtones.

The text of the treaty was not available as this was written. Beyond the text, when it does appear, may well exist secret agreements or understandings between the two parties. But the following observations seem warranted:

1. Settlement of Europe's post-World War II boundaries appears to follow the agreements of the past 25 years.

2. West Germany evidently made the treaty with the knowledge, and without the opposition, of the United States, France, and Britain.

3. Increased economic east-west traffic, especially between Russia and Germany, may tend to link East and West Germany. What happens to telephone service in Berlin, the city divided for a quarter century, for example, may symbolize something. U.S. discouragement of a Ford factory in Russia may have been related to American political goals, worldwide,

which also relate to West German industrial entry into the vast but controlled Soviet markets.

4. German-Russian accords have generally been short-lived, but dynamic in their effects. The big question, after the treaty goes into effect, will be, "What next?"

5. "What next" could include West German rearmament as a nuclear power, aided and abetted by the western allies. Bismarck's *drang nach osten*, and Willy Brandt's "ostpolitik" of 1970, with or without German rearmament, will affect the balance of power in Europe and in the world.

6. Russia evidently believes that West Germany is no longer an "American puppet." Russia may be gambling on loosening the Common Market and thereby weakening the small semblance of European political unity that has developed, under American encouragement, since 1945.

NOW !



YOU CAN LIVE IN SALT LAKE CITY at the NEWHOUSE

- Center of City
- Overnight and Residential
- Free Parking
- Family Rooms
- Daily from \$8.00

MONTHLY RATE \$200.⁰⁰

PRIVATE ROOM — BATH
ALL MEALS and SERVICES
— MAIL FOR DETAILS —

NEWHOUSE
4th South and Main
Salt Lake City, Utah 84101

Name

Address

Print Name and Address

~~~~~ IN USE FOR OVER 75 YEARS

Aids in treatment of simple sore throat and other minor mouth and throat irritations.

HALL'S REMEDY

Salt Lake City, Utah



FIBERGLASS SPIRES

Large variety of sizes and prices of spires. Easily installed. Light Weight. Maintenance free. Also, gas and electric hot water heaters and fiberglass baptistries.



LITTLE GIANT MANUFACTURING CO.
P.O. BOX 310 / 107 SEVENTH STREET / ORANGE, TEXAS 77660

7. Russia, with its eyes on the growing industrial might of its German neighbor, may have lost a strategic position of leadership in the Arab world, so far as Egypt is concerned. While Gromyko and Walter Scheel, the German foreign minister, were occupied in the discussions leading to August 7, U.S. Secretary of State William Rogers was busy in the Middle East. Mr. Rogers and the Americans may not have been successful in "detaching" Nasser from the Soviets, but anti-Soviet sentiments in Cairo, plus some new American blandishments to Egypt (not yet disclosed), may have helped produce the cease-fire. With the cease-fire came some redivision in the Arab world. With this comes new dependence, on the part of Egypt, on American willingness and ability to restrain Israel.

8. In a curious way, the United States may have become, in the summer of 1970, the protector of both Israel and Egypt. Considering Russian ambitions in that part of the world, this is not a bad situation. It is difficult. But perhaps it is easier for a Republican administration to overcome or ride with anti-Nasser sentiment, than a Democratic administration. Since U.S.-Egyptian relations deteriorated under President Dwight Eisenhower and John Foster Dulles (and Russian influence increased), poetic "justice" under President Richard Nixon may be tolerated by those Americans who would rather see Egypt neutral and friendly. What an achievement Mr. Nixon would have if tourists could visit both Cairo and the Holy Land without anxiety!

9. Making it possible for a tourist to visit the pyramids and the Mount of Olives in the same day may not be as difficult as reopening the Suez Canal. The Soviet-West German treaty, however, will

also affect that situation. The United States may have indicated some willingness to assist in that objective in suggesting a cease-fire to Nasser. But if the United States is willing to help open the canal and admit Russia to the Indian Ocean, I believe we must expect a deepening involvement and American effort in the Arabian peninsula.

10. If the West German economy can hypnotize and preoccupy the Soviet Union, even for a few months, the treaty these two powers signed in August 1970 may be the most clever piece of diplomacy since Bismarck. In the light of Romantic history, such diplomacy could have originated in London. But in these times, it could also represent political maturation in Washington, D. C.

What of the especial interests of readers of this magazine?

Well, if things can settle down in Southeast Asia without Russian and Chinese overtness, and if American influence slowly neutralizes the Russian thrust into the Arab world, there could, in the next quarter century, develop stakes and missions in the Indian Ocean basin and its inlets, in India, Pakistan, Ceylon, Iraq, Iran. The Arabian peninsula and East Africa may come later. But who knows?

The Russo-German nonaggression pact of 1939 lasted only a few weeks. It then exploded in the German blitzkrieg that carried Hitler's armies to Stalingrad.

In 1970 it is difficult to foresee such explosive consequences of a Russo-German accord. Rather, more subtle results can be anticipated. But there will be results. As the world teeters between hope and disaster, Russia will make new moves. They will be worldwide in their scope. So will be the new moves of the USA. ○

End of an Era

Any child can tell you what's wrong with today's parents. They think they know more than their children.

—Farmer's Almanac

The compilation of an individual family record is a duty of such sacred importance that it cannot be wholly entrusted to others to do for us. The responsibility for compiling a record for our own family rests with each one of us in our individual families.

—Elder Theodore M. Burton

A psychiatrist saw another psychiatrist racing down the street with a couch on his head. "Why the couch?" he called after his colleague, and the hurrying one replied breathlessly: "House call!"

*The morns are meeker than they were,
The nuts are getting brown;
The berry's cheek is plumper,
The rose is out of town.*

—Emily Dickinson, "Autumn"

It's all right to hold a conversation, but you should let go of it now and then.

—Richard Armour

Signs of the Times . . .

On a milk truck: "Our cows are not contented. They're anxious to do better!"

In a reducing salon: "A word to the wide is sufficient."

At a hearing aid store: "Let us give you some sound advice."

In a travel agency: "For the family that strays together."

In a clock shop: "There's no present like the time."

Some minds are like concrete—
all mixed up and permanently set.

The professor stepped up on the platform and, by way of breaking the ice, remarked: "I've just been asked to come up here and say something funny." A student heckler in the back of the hall called out, "You'll tell us when you say it, won't you?" "I'll tell you," the professor responded. "The others will know."

Worry affects the circulation, the heart, the glands, the whole nervous system.

I have never known a man who died from overwork, but many who died from doubt.

—Dr. Charles Mayo

Life Among the Mormons

Because of previous commitments, one family was finding it increasingly difficult to hold family home evening. After numerous postponements, the father awakened his children at 5:00 a.m. "Everybody up! It's family morning!" It was amazing how swiftly the children were able to arrange their schedules to accommodate family home evening.

—Carma Rossi,
Centerville, Utah

At the dinner table, six-year-old Jared asked his dad where he was going that evening. "I'm going to the stake center to watch the television broadcast of general priesthood meeting," he was told. "Can I go with you?" "In a few years, when you're old enough to hold the priesthood," dad replied. Melanie, the three-year-old daughter, then asked if she could hold the priesthood. Told that girls don't hold the priesthood, she looked dejected until Jared explained, "Never mind, Melanie—when you get big you can hold the Relief Society."

—Don Thayne, Taylorsville, Utah

"End of an Era" will pay \$3 for humorous anecdotes and experiences that relate to the Latter-day Saint way of life. Maximum length 150 words.

Walk with Christ in the Old World - - -



You can sell Journey to Bethany

Over three years in the making at a cost of over a million dollars.

A cast of thousands, set in an imposing backdrop of authentic Old World sound effects, relates THE LIFE OF CHRIST in an unbelievably new emotional dimension.

**A MOVING EXPERIENCE FOR FAMILY HOME EVENINGS
A REQUISITE FOR WARD LIBRARIES.**

EASY TO SELL —

Journey to Bethany is an emotional experience which consumes the listener and virtually sells itself. Orders can be written in minutes.

EASY TO START —

A minimum investment of \$3,000 for inventory puts you in business. That's all — no dues or hidden fees. You can start now!

A BETHANY DISTRIBUTORSHIP GIVES YOU SO MUCH MORE . . .

- Nationally Advertised
- Expense-Paid Trip to Home Office for Training
- High Volume Profits
- Immediate Earnings
- Noncompetitive
- Nondenominational
- Proven Merchandising Program
- National Financing

CANADIAN INQUIRIES WELCOMED

**THIS PROGRAM INCLUDES NATIONWIDE
DISCOUNT PURCHASING SERVICE.**



OPPORTUNITY IS KNOCKING. WRITE TODAY.

If you have a serious interest in selling Journey to Bethany and you meet the financial qualifications, the coupon below or facsimile will bring immediate information.

JOURNEY TO BETHANY,
2427 BLAINE AVENUE • SALT LAKE CITY, UTAH 84108

- ☐ PLEASE SEND INFORMATION KIT ABOUT JOURNEY TO BETHANY PROGRAM
- ☐ ENCLOSED IS \$2.50. PLEASE SEND DEMONSTRATION RECORD.
- ☐ I AM INTERESTED IN A PERSONAL INTERVIEW.

NAME _____

ADDRESS _____

CITY _____

STATE _____

ZIP _____

PHONE A.C. _____

Read these results

Band Need Band Uniforms? "Enclosed is our check for \$10,451..." write the energetic band members from a medium-sized town. They made their recent Bowl Game trip in style!

"We made \$1,806.76 for camp scholarships! Initial order gone in two days. Repeat sales fantastic." CASE HISTORIES NOS. 309 and 7003

We help you get started



We send you enough Kathryn Beich Candies to raise the money you need. Free booklet shows you how to get organized and run a big money-making project. Special carrying cases and selling literature, too.

"Kettle Freshness" sells more



These are fine gift-quality confections, packed at the peak of freshness to lock flavors in! We use only pure Swiss recipe milk chocolate—no imitation chocolate, ever. Every product carries the Good Housekeeping Seal.

Nationally famous...



Kathryn Beich's Fund Raising Plan has enabled thousands of clubs and organizations to raise millions of dollars—all over the United States. Big town or small, we will help you.



Bigger Variety

With these 13 different products, priced 50¢, \$1.00, \$1.50, you can make terrific combination sales of \$3.00, \$5.00 to \$10.00 per customer! And repeat sales are easy when you offer selection.



How much do you need?

Your earning power is unlimited... \$300, \$750, \$1500 up to \$5000 and more! Just send coupon for details today!



Kettle Fresh Candies Make This "America's Most Popular Fund Raising Plan"



Kathryn Beich Candies

The fastest, easiest way to raise \$50 to \$5000 or more!

This year, introduce your school, church, club or other civic organization to the legendary Kathryn Beich Candies. Choose from luscious chocolates, fine butter mints, rare toffees, tender crumbles—thirteen "Gift Quality" candies priced from 50¢. This tested plan can work wonders for your treasury... such as an Illinois Girl's Club whose Christmas sale averages over \$5000 profit... and a

Denver Medical Club's \$500 profit. Millions of people have bought these confections to support thousands of different projects—large and small—all year long! It's easy: We send the candy you need... enough to raise \$50 or \$5000 or more... and we even pay the shipping costs. You pay nothing until 60 days after the shipment so there is no risk.

RUSH coupon for FREE booklet!

MAIL TO: KATHRYN BEICH CANDIES

DEPT. 36P7, Bloomington, Ill. 61701

☐ Our group is interested. Send the money-making details.

ORGANIZATION NAME: _____

SEND TO: _____

ADDRESS _____

PHONE _____

CITY _____

STATE _____

ZIP _____

(Continental U.S.A. Only)



New 16-page guide and catalog shows you how to plan and operate a profitable money-making project.



How to send funds SAFELY AND AT NO COST to missionaries now in the field

It has always been the policy of First Security Bank to provide *free service* to families sending funds to missionaries in the field.

Whether your missionary is in the United States or in a foreign country, we will be pleased at any First Security Bank, without charge, to provide you with a cashier's check or bank draft, which is the best way of sending funds to him or her.

First Security Bank

Member First Security Corporation System of Banks
RESOURCES OVER ONE BILLION DOLLARS

First Security Bank of Utah, National Association.
First Security Bank of Idaho, National Association.
First Security State Bank.
First Security Bank of Rock Springs, Wyoming.
Members Federal Deposit Insurance Corporation